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RELIGIOUS COMMUNICATIONS.

ON THE VARIOUS READINGS IN THE
PRINCIPAL PASSAGES OF THE NEW
TESTAMENT WHICH RELATE TO THE
DOCTRINE OF THE TRINITY.

(Continued from p. 210.)

CHAPTER V.

On 1 Tim. iii. 16: "*Great is the
mystery of godliness: God was
manifest in the flesh, justified in
the Spirit, seen of Angels, preached
unto the Gentiles, believed on in
the world, received up into glory.*"

BESIDES the common reading,
ΘC, *God*, there are two others,
OC, *who*, and O, *which*; and for
each of them very considerable
authorities are alleged. The Greek
MSS. which contain 1 Tim. iii. 16,
are uniform in favour of the read-
ing ΘC, with the exception of six,
that are said to have OC, and one
that has O. Griesbach, however,
is of opinion, that the multitude of
MSS. which have ΘC, are out-
weighed by the six that have OC.
For in this smaller number are A.
C. F. G. 17. 73.; of which A. C.
17. are the only pure Alexandrine
copies; F. and G. ancient MSS. of
the western class; and 73. one of
the best MSS. of St. Paul's Epistles;
while the MSS. which read ΘC
are of comparatively modern date,
and chiefly of the Byzantine class.
Yet among these are found one of
Matthæi's, which he attributes to
the ninth century; 47. 67. 80.;
which Griesbach acknowledges to
be among the best of the MSS. of
St. Paul's Epistles; and 31. 37. 39.
46. 71. 74., which he calls rivals of
the former. See p. viii. of tom. ii. To

CHRIST. OBSERV. No. 89.

these may be added, with some pro-
bability, I., from the silence of its
collators, Blanchini and Birch. Yet,
perhaps, it might be conceded, that
the testimony of A. C. F. G. 17. 73.
is of equal weight with all the MSS.
that favour a different reading, if it
were certain that these six MSS.
are all agreed; a point which is
not free from doubt. Wetstein says,
that the reading in F. and G. is OC,
and it may be asked, what can be
meant but ΘC? The former of
these MSS is in the Library of Tri-
nity College, Cambridge. It has
two columns in every page; one
containing the original, the other
an ancient Latin translation. The
reading appears to be OC, not ΘC;
for the line drawn over OC differs
from the line of contraction gene-
rally used in that MS., but re-
sembles a character which is some-
times employed in the same MS.
to express an aspirate. The Latin
translation is *quod*.

The MS. G., which has a great
affinity to F, is supposed to be of a
later date, because the Latin ver-
sion is written over the Greek text,
line for line. It is in the Electoral
Library at Dresden, and was printed
by Matthæi in 1791. The read-
ing in the Greek is OC, in the Latin
translation *quod*.

In our Alexandrine, in the Bri-
tish Museum, the word is thus
written: ΘC; but both the line of
abbreviation, and the transverse
line within the circle, are allowed
to be additions by a modern hand.
But we are told, that, besides the
modern transverse line, which is

short and thick, traces of an ancient line, which completely crossed the circle, were formerly visible. For this we have the testimony of Mill, who, in his Greek Testament, published in 1707, says, that for some time he had no doubt that the reading was \overline{OC} , so slender, and almost imperceptible, was the transverse line; but that afterwards, by a more attentive view, he discovered evident traces of it to the left, near the circumference, though it was obscured by the modern line drawn over it. With his testimony agrees that of Wotton, who says, that any person might convince himself, by an accurate inspection, that the original reading was $\overline{\Theta C}$; though Junius, with an unjustifiable diligence, had retraced both the straight lines. John Croyke also affirmed, in a letter to Berriman, that he had seen the Alexandrine MS. in 1716; and that the ancient line within the circumference of the theta, was then distinctly visible. But it is remarkable, that Wetstein, who was collating that MS. about the same time, saw no trace of it. Again, in 1741, Berriman published a Critical Dissertation on 1 Tim. iii. 16. in which he affirmed, that he had accurately examined the MS.; and though with the naked eye he could discover no part of the ancient diameter, yet that, by the help of glasses, and a strong light, he could plainly discern part of it, to the left of the modern line. Wetstein, who inspected the same MS. a second time, in 1749, to his great surprize found a faint line within the circle, but observed that it appeared only when the leaf was held up separately to the light, and disappeared when laid close to the next leaf. From which observation it was natural to conjecture, that it belonged to a letter on the opposite side of the same leaf, through which, when illuminated, it could be seen. This letter he pronounced to be the first in $\Theta\Upsilon\Theta\epsilon\text{-}\text{BEIAN}$, ch. vi. v. 3.; a conjecture

which, however ingenious, must completely fail, unless the two letters O and Θ , on the opposite sides of the leaf, are so situated, that the straight line in the Θ may cut the O; but, according to Woide's delineation, they are completely separate, and appear, when the leaf is transparent, thus: $\Re\overline{OC}$: where the first character is the Θ reversed. This delineation is quite inconsistent with his assertion, in the same preface, that the Θ and the O cut one another, as well as with more recent observation.

The united testimony of Mill, Wotton, and Berriman, would be of great weight, if there were not reason to suspect that they were deceived by the transparency of the leaf.

Our Alexandrine MS. was again inspected in 1771, by Dr. Owen, who, in his letter to Mr. Bowyer, observes, that the modern line, drawn within the circle, lies above the centre; whereas the transverse line of the Θ in that MS. always, as he thinks, passes through the centre. Hence he infers, as Wetstein had done before him, that the transverse line, if any, might have been seen after the modern line was drawn; and consequently, that Mill is incorrect, when he says that the ancient diameter was obscured by the new line. This assertion, however, is erroneous; for it is very clear, that the transverse line in that MS. is often above the centre; as I observed when I was at the Museum in the present year. Dr. Owen adds, that the Θ in the back page does indeed cut the O in the front page, but obliquely; the whole appearing thus: $\Re\overline{OC}$. He also remarks, that the part of the O which is included in the arch of the Θ , seems to have been scraped with a penknife, except where the straight line cuts the circle. He concludes, that there is no affirming, at present, what was the original reading

of this MS.; whether OC or ΘC. Mr. Nichols, in his letter to Mr. Bowyer, dated 1781, says, that he had repeatedly inspected it, and confirms Dr. Owen's account.

Another Alexandrine MS. is denominated by the letter C; and is of very great antiquity. "It was so decayed by age," says Dr. Bentley, in one of his letters published in 1807 by Dr. Burney, "that five hundred years ago it served the Greeks for old vellum, and they writ over the brown capitals a book of Ephraim Syrus; but so, that even now, by a good eye and a skilful person, the old writing may be read under the new. OC was the original reading, but the line of abbreviation had been added in later times, so that it is OC." Woide, who examined the MS., allowed that there was no trace of the transverse line, but contended that the line of abbreviation was ancient. Griesbach thinks, that, although it is ancient, as appears from the colour of the ink, yet that it differs in form and position from the same line, where it occurs in other parts of that elegant MS. He therefore agrees with the opinion of Bentley, that the primitive reading was OC.

The third of the pure Alexandrine MSS. is distinguished by the number 17.; and its reading is clearly OC.

If this investigation leave it doubtful whether the true reading of the Alexandrine class was OC or ΘC, that doubt may be removed, or diminished, by examining the versions. Of these, the Polyglott Arabic, the most corrupt, and the Slavonian, the most modern, have ΘEOΣ; but the relative pronoun is in all the rest—viz. the Coptic, the Ethiopic, and the Armenian, (which three express the Alexandrine readings), the two Syriac versions, the Sahidic, the Itala, and the Vulgate. The pronoun is masculine in the Coptic, the Sahidic, and the margin of the later Syriac; mascu-

line or neuter in the others: in the Latin versions, neuter; *sacramentum quod manifestatum est*. But the neuter pronoun is only in one Greek manuscript, which is marked D, and thought to be of the seventh or eighth century. At present, the reading seems to be ΘC; the O having been changed into C, by scraping away the right side, though without quite effacing it; and the Θ having been prefixed in the margin. (See Griesbach, *Symbolæ Criticæ*, tom. ii.; and Mill's Greek Testament.)

The first reference to 1 Tim. iii. 16, is that of Barnabas (A. D. 34). In an epistle commonly ascribed to him, it is said, (§ 6, Cotelierius's edition:) "Put your trust in Jesus, who is about to be manifested in the flesh." In this there is no allusion to the remarkable expression, "God manifested in the flesh."

Ignatius (101) has been thought to support the common reading, in § 19 of his Epistle to the Ephesians. His words are: "How was he manifested to the ages? A star shone in heaven of ineffable brightness, above all other stars. Every magical art was dissolved, every bond of wickedness disappeared, ignorance was abolished, the old kingdom was destroyed, when God was manifested in the form of man. ΘΕΟΥ ΑΝΘΡΩΠΙΝΩΣ ΦΑΝΕΡΟΥΜΕΝΟΥ."

The question proposed, *how was he manifested to the ages?* evidently refers to Coloss. i. 26: "The mystery which was hid from ages and generations, but is now made manifest to his saints." The answer probably alludes to 1 Tim. iii. 16. It does not, however, follow, that Ignatius's reading was certainly ΘC; for, as he believed the divinity of Christ, he might say ΘΕΟΥ ΦΑΝΕΡΟΥΜΕΝΟΥ, though the reading in his copy was not ΘC, but OC.

Justin Martyr (140), in his Epistle to Diognetus, 501, Paris edition, says, "They who were accounted

by him faithful knew the mysteries of the Father; for which reason he sent the Word, that he might appear to the world, who being dishonoured by the people, preached by the Apostles, was believed on by the Gentiles." This is an allusion to the verse in Timothy, but not to the words ΘC EN CAPKI.

(190) In the Apostolic Constitutions, vii. 26, it is written, "Lord God, who appearedst to us in the flesh — O ΕΠΙΦΑΝΕΙC HMIN EN CAR-KI ΦΑΝΕΙC."

Clemens Alexandrinus (192), as quoted by Œcumenius on Timothy, exclaims: "O mystery! with us the angels saw Christ." Griesbach infers, that Clemens's reading certainly was not ΘC. I would rather say *probably*. The expression, "God was seen of angels," is perfectly consistent with this exclamation, since Christ is God. But after admiring the mystery, it would have been more obvious to say, "The angels saw *God* in the flesh," if Clemens had been acquainted with that reading.

Hippolytus, Bishop of Cyrus (220), as quoted by Theodoret, in his second Dialogue, says, "He who, coming into the world, was manifested God and man."

The first *express quotation* is by Origen (230), on Romans i. 2, where, as translated by Rufinus (for the original Greek is lost), he says: "Is qui Verbum caro factus est, apparuit positus in carne; sicut Apostolus dicit: 'Quia manifestatus est in carne, justificatus in Spiritu, apparuit angelis.'" It is probable that Origen's reading was OC, for *quia* seems to be a mistake for *qui*.

Lactantius (303), iv. 25, says: "The Mediator came; that is, God in the flesh."

(325) Gelasius, Bishop of Jerusalem, in chap. 23 of the History of the Council of Nice, quotes, "Great is the mystery of godliness which was manifested in the flesh: i. e." he adds, "the Son of God." Both in the

Latin and the Greek he uses the neuter pronoun.

(326) Athanasius, it is said, quotes the verse according to the common reading; but the whole paragraph in which the verse is inserted is wanting in all his MSS. but one, and even that has it only in the margin. The verse is also in the Treatise on the Incarnation, printed with his works, but, in the opinion of his best editors, falsely attributed to him.

(354) Hilary, Bishop of Poitiers, xi. 9, On the Trinity: "The Apostle does not doubt that it must be confessed by all, that the mystery of our salvation is not a disgrace to the Divinity, but the great sacrament of godliness; and a sacrament not now hidden in mystery, but manifested in the flesh"—manifestatum in carne.

(368) Epiphanius quotes 1 Tim. iii. 16; and his reading is OC. He produces the verse merely in proof of the divinity of the Holy Ghost, since he must be divine by whom Christ was justified. Then, going on to prove the divinity of Christ, he makes no use of this verse; but cites Rom. ix. 5. Yet if the verse in Timothy is a good argument for the divinity of the Holy Ghost, it is not less so, according to the common reading, for the divinity of our Lord. Why, then, did Epiphanius neglect it? Plainly, because the reading in his copy was OC, not ΘC.

(370) Basil, 261 Benedict. edition, speaks of "the great mystery which was hidden from ages, but manifested in the proper time, when *the Lord*, having gone through all things conducive to the care of the human race, above all granted his own advent... In the last days he himself was manifested in the flesh."

(370) Gregory Nyssen, b. x. against Eunomius, says of Paul, "He not only calls Christ God, but also the great God, and God over all; saying, in his Epistle to the

Romans, 'Whose are the fathers, and of whom Christ came according to the flesh, who is God over all, blessed for ever:' and to Titus, 'Waiting for the blessed hope, and the glorious appearing of our great God and Saviour, Jesus Christ:' and to Timothy expressly, 'God was manifested in the flesh, justified in the Spirit.'" This is a clear quotation, and shews that Gregory's reading was ΘC.

(378) Jerome, on Isaiah liii. 11, "By his knowledge shall my righteous servant justify many," observes, "For he came not to be ministered unto, but to minister; in washing the feet of Peter, washing away the sins of all his disciples; who appeared in the flesh, was justified in the Spirit"—Qui apparuit in carne, justificatus est in Spiritu.

From these words, it is probable that Jerome's reading was OC, while all the other Latin Fathers read O, if indeed they were acquainted with the Greek, and possessed of Greek MSS., which is understood not to have been generally the case. Jerome was well acquainted with the Greek copies. Cassian was a disciple of Chrysostome, by whom he was ordained deacon at Constantinople—of course he was acquainted with Greek MSS.—yet even Cassian has "quod manifestatum est in carne," as well as Hilary, Augustine, Mercator, Leo, Fulgentius, Primasius.

(396) Augustine, on Genesis, b. v. § 39, quotes: "Great is the sacrament of godliness, *which* was manifested in the flesh"—quod manifestatum est in carne.

Chrysostome (398), in his text, has "God was manifested in the flesh;" and in his note says, "That is, the Creator, O ΔΗΜΙΟΥΡΓΟΣ, God was made man, and man God; a man was seen without sin, a man was received up, was preached in the world; the angels saw him with us: it is, then, a mystery."

Again, in his discourse concerning Philogonius, tom. i. p. 497. Be-

nedictine edition: "But that when he was God, he chose to become man, and to humble himself so much as you cannot conceive in your thought: this is most of all awful and full of wonder: in admiration of which Paul said, 'Manifestly great is the mystery of godliness.' What mystery? 'God was manifested in the flesh.'" Thus it appears that Chrysostome had the common reading.

Cyril (412) quotes the passage in three places. First, in his explanation of the Twelve Anathemas, ch. ii.: "The divine Paul, the priest of the divine mysteries, writes: 'Great is the mystery of godliness, God was manifested in the flesh.'" The reading, in Aubert's edition, is ΘEOΣ, but in the MSS. collated by Wetstein it is OΣ. Perhaps it was altered by Aubert, according to the reading generally received in his time: a practice not unusual in publishing the works of the Fathers, and for which editors of greater learning than Aubert have not escaped censure; particularly Lequien, in his Joannes Damascenus, and Ruæus, in his Origen. That Cyril in another place quoted OC ΕΦΑΝΕΡΩΘΗ, appears from the testimony of Photius, in his Commentary on 1 Tim. iii. 16. (See a MS. of Photius on St. Paul's Epistles, p. 199, in the Public Library at Cambridge.) "Cyril, in the 12th chap. of his Scholia, says, 'who was manifested in the flesh, justified by the Spirit.'"

Again, in each of the books addressed by Cyril to the Queens, we find the quotation, "God was manifested in the flesh;" but there is ground for the same suspicion of the editor; for the argument implies that the reading was OC, rather than ΘC. "The Word," he observes, "is the person who was manifested in the flesh;" but confirms his observation, not from the expression, "God was manifested," but from the preceding proposition, "Great is the mystery of godliness."

"If," says he, "the Word, being God, is said to have put on human nature, and if he alone can be God who is immutable, then it is indeed a great mystery. But if Christ be a mere man, how can he be said to have been manifested in the flesh? Is it not plain, that every man is in the flesh? What would be the mystery, if the angels saw him abiding with us?" (b.ii. § 33, On the right Faith, to the Queens.) Cyril here evidently assumes that the person spoken of by the Apostle is Christ, and compares two modes of interpreting the passage, one supposing him to be God, the other supposing him to be a mere man. If his reading was OC, the question might naturally arise, Is the human nature of Christ intended, or the divine? and the answer would be very proper, that Christ manifested in the flesh would be no mystery if he were a mere man. But, if the reading had been ΘC, I do not see how such a question could have arisen; and if it had, the obvious answer would have been, that the Apostle, by calling him God, must necessarily be understood to speak of his divine nature.

The same argument occurs in b. i. near the end. Again, in his discourse on the Right Faith, addressed to the emperor Theodosius, near the end, he combats the heresy of those who, while they allowed that the Word appeared as a man, denied that he assumed flesh from the Virgin. "Ye err," says Cyril, "not knowing the Scripture, nor the great mystery of godliness; that is, Christ, who was manifested in the flesh. The mystery of godliness was no other than the Word from God, who was manifested in the flesh, by being born of the Virgin Mary."

There is a passage in Cyril's *The-saurus*, b. xii. ch. 10, which I do not remember to have seen noticed in this controversy." The title is, "The Son is by nature God, and not

a creature." This he proves from the First Epistle to Timothy, and produces, from the first, second, fourth, and sixth chapters, eight distinct arguments; but, though he insists upon every other passage in that epistle that seems to imply the divinity of Christ, he entirely omits "God was manifested in the flesh."

It has been observed, that 1 Tim. iii. 16 is seldom quoted by the Fathers. "It is most wonderful," says Mill, "that even of the Catholic Fathers, whose professed object was to support the divinity of Christ, by quotations from every part of Scripture, there is not one who has produced this verse." This omission is no where more remarkable than in Cyril's discourse against Julian, b. x. near the beginning: "Ye are not content," said the emperor, "to abide by the declarations and traditions received from the Apostles: neither Paul, nor Matthew, nor Luke, nor Mark, dared to call Jesus *God*." In reply to this charge, how obvious was it for Cyril to produce, "God was manifest in the flesh," if his reading had been ΘC? But though he quotes Rom. ix. 5, "God over all, blessed for ever;" and adds four other verses from St. Paul, expressive of the dignity of Christ—viz. Rom. viii. 9, xv. 16; 1 Cor. ii. 8; Heb. xiii. 8—he is silent concerning the disputed verse in Timothy.

From these observations, from the authority of Photius, and the MSS. collated by Wetstein, it may be inferred that Cyril's reading was OC, and not ΘC. Indeed, the latter reading is not found in any of the Alexandrine Fathers, Clemens, Origen, Isidore, Athanasius, or Cyril, though they were much engaged in controversy with the emperor Julian and the Nestorian and Eutychian heretics.

Theodoret (423), in his dialogue ATPΘITOC, quotes the whole verse, according to the common

reading; and in his Comment on Timothy says, "Paul calls it a mystery, as being fore-ordained from the beginning, but at last manifested. For being God, and the Son of God, and having an invisible nature, he became manifest to all, dwelling in man, ΘΝΑΝΘΡΩΠΗΚΑΚ, and clearly taught us his two natures: for Paul affirms, that the divine nature was manifested in the flesh."

(424) John Cassian, b. vii. § 19, On the Incarnation, attacks Nestorius, patriarch of Constantinople, who contended, that Christ was a created being, because he was replenished with righteousness by the Holy Ghost: so he understood the words of St. Paul, "justificatus est in Spiritu." Cassian censures him for this mutilated quotation, and quotes the Apostle thus: "Manifestè magnum est pietatis sacramentum, quod manifestatum est in carne, justificatum est in Spiritu." Cassian's reading, therefore, was O, while that of Nestorius seems to have been OC. Again, in b. v. § 12, he quotes the verse in the same manner as in b. vii., and asks, "Quod ergo magnum est illud sacramentum, quod manifestatum est in carne? Deus scilicet natus è carne, Deus visus in corpore."

(440) Marius Mercator, p. 118, Ed. Baluze, quotes the verse in a similar manner: "Manifestum, inquit, in carne, justificatum est in Spiritu."

Leo I. (440), in his twentieth decretal epistle, addressed to Flavian, says, "What is so pernicious as to deny the truth of the incarnation of Christ, and dissolve all hope of the salvation of mankind, and contradict the Apostle, who says, 'Great is the mystery of godliness, which was manifested in the flesh.'" So also it is quoted in his 97th epistle.

Fulgentius (507) quotes 1 Tim. iii. 16: in ch. ii. to Peter the Deacon, b. i. to Thrasymond, and ch. ii. On the Incarnation; and always has "quod manifestatum est."

(550) Primasius, on Timothy:

"Manifestly great is the mystery of godliness (the incarnation of Christ, by which godliness is wrought in all), which was manifested in the flesh (when 'the Word was made flesh'), justified in the Spirit ('the Spirit of God shall come upon thee, wherefore the holy thing which shall be born of thee shall be called the Son of God'), appeared to the Angels (when the multitude of the Angels said, 'Glory to God in the highest,' and when they ministered to him in the wilderness), was preached to the Gentiles (as he saith, 'a light to lighten the Gentiles'), was believed on in the world (by both Jews and Gentiles), was taken up in glory (he was 'openly taken up into heaven')."

Sir Isaac Newton, in his *History of two Texts of Scripture*, tom. v. p. 542 of his works, is of opinion that ΘC is a corruption first introduced by Macedonius, primate of Constantinople, in the former part of the sixth century; and founds this opinion upon the authority of Liberatus, deacon of the church of Carthage, who, in his *Breviary*, written about 535, says, that Macedonius was expelled by the emperor Anastasius for corrupting the Gospels, meaning the New Testament, and particularly that saying of the Apostle, "Quia apparuit in carne, justificatum est in Spiritu;" for that he had changed *qui*, that is OC, the Greek monosyllable, into ΘC.—In p. 547, a similar charge is mentioned against the emperor himself, from the *Chronicon* of Victor Turonensis, viz. that the holy Gospels had been corrupted by his order, A. D. 506,—"tanquam ab idiotis composita." Newton imagines this to be an ironical report; because it is incredible that a Christian should seriously call the Evangelists idiots. But this reason is of no weight, as the word *idiotæ* is not synonymous with our English word *idiot*, but with *unlearned*, *illiterate*. I am, therefore, inclined to believe both the reports, that the emperor had changed ΘC into OC,

and that he afterwards expelled the patriarch for restoring $\Theta\bar{C}$, which certainly had been the reading at Constantinople long before, when Chrysostome was patriarch.

From the evidence hitherto stated, it is difficult to form a decisive opinion either for or against the common reading. If $\Theta\bar{C}$ is in a far greater number of MSS. the relative pronoun is in the most ancient. Yet, with respect to one of these (the Alexandrine), it must be confessed, that it has been so much altered as to excite a doubt about its primitive reading. Again: $\Theta\bar{C}$ occurs more frequently than OC in the Greek Fathers; but then it is never quoted by the Latin, Jerome only excepted. Lastly: $\Theta\bar{C}$ is supported by two versions only, and those of the least value; while the relative pronoun is in eight, including such as are most ancient and independent one of another.

If the readings OC and O be compared; for the former, six MSS. are cited, for the latter, one: two versions for the masculine pronoun, one only for the neuter; the rest being indefinite with respect to gender: the Greek Fathers never quote the neuter, the Latin constantly; the Latin translator having probably rendered it quod, to make it agree with sacramentum.

Thus far I have confined my attention to the external evidence, that is, the authority of MSS., Versions, and Fathers. But an inquiry of this sort should not be concluded without examining the internal evidence, that is, the intrinsic value of the several readings; which may be estimated by the goodness of the grammatical construction, and the perspicuity of the sense. In some cases, this may be decisive, and prevail against a great body of external proofs: e. g. There is an error in an ancient copy of the Gospel of St. Matthew, xii. 32: "Whosoever shall speak a word against the Son of Man, it shall *not* be forgiven him." But if all the MSS. had concurred in this reading, the following words

would have proved the negative here inserted to be spurious: "*But* whosoever shall speak a word against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in that which is to come;" where the antithesis between the two members of the sentence plainly requires that, the latter being negative, the former should be affirmative.

Against the reading OC, the want of an antecedent is a strong objection. The best way of making the construction grammatical, and the meaning clear, is by supposing an ellipse: "Great is the mystery of godliness [that is, Christ], *who* was manifested in the flesh." Agreeable to this is the passage quoted from Cyril: "Ye err, not knowing the great mystery of godliness, that is, Christ, *who* was manifested in the flesh." But this elliptic construction is confessedly harsh.

Archbishop Newcome thinks that a different construction may be allowed: "Great is the mystery of godliness: he who was manifested in the flesh was justified by the Spirit:" as if the mystery consisted in being "justified by the Spirit," &c., whereas the incarnation itself is the mystery.

Another construction has been proposed by Professor Cramer: "Which is the church of the living God (the pillar and ground of the truth, and without controversy great, is the mystery of godliness) who was manifested," &c. Thus *God* is made the antecedent of *who*. To me, this parenthesis is much more harsh and unnatural than the ellipse already mentioned.

The Latin Fathers who read *quod*, generally understood the apostle to speak of the incarnation of Christ. But Grotius explains the mystery to mean the "Gospel, which was manifested in the flesh (that is, promulged by human means), justified by the Spirit (that is, confirmed by miracles), seen of angels (for it is written, 'into which things the angels desire to look'), preached unto the gentiles, received

with glory (for it is ἐν δόξῃ." This interpretation, ingenious as it is, fails in the first clause, rendering ἐν σαρκί, "by human means."

Wetstein, who approves the same reading, renders the verse thus: "That which was manifested in the flesh, was justified," &c. Whether ὁ can be put elliptically for τὸ οὗτο ὁ, has been questioned, but such a construction may be found in 1 John i. 3: ὃ ἐώρακαμεν . . . ἀπαγγέλλομεν ὑμῖν. Yet, supposing the construction justifiable, there remains the same objection to this interpretation as to that of Archbishop Newcome.

The common reading is attended with no such difficulties, the construction is grammatical, the meaning perspicuous. Christ, who is God over all, was *manifested* to us in the human nature; *justified by the Spirit*, being declared the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead; *seen of Angels*, particularly at his resurrection; *preached unto the Gentiles*, to whom, as well as the Jews, the Gospel was addressed; *believed on in the world*; *received* into heaven *with glory*, when he ascended on high, and led captivity captive.

If the question concerning this verse were to be decided solely from the internal evidence, I should, without hesitation, give the preference to this reading: but it is difficult to make a satisfactory decision, where proofs, heterogeneous and dissimilar in their nature, are to be balanced one against the other: and much will depend on the relative value which the Critic assigns to internal and external evidence.

But whether we read OC, or ΘC, the sense is the same. For, if Christ manifested in the flesh is a great mystery, he is God. His manifestation in the flesh would be no mystery, as Cyril observes, if he were not more than man.

Having now examined all the passages relative to the Trinity,

CHRIST. OBSERV. No. 89.

which appear to be either corrupt or doubtful, I proceed to produce a selection of such as are clearly genuine.

(To be continued.)

LIFE OF BERNARD GILPIN.

(Continued from p. 214.)

Mr. GILPIN, on his return to England, proceeded directly to Durham, where his uncle, Bishop Tunstall, then resided; by whom he was cordially received, and from whom he obtained, in no long time, the archdeaconry of Durham, with the rectory of Easington. He immediately repaired to his parish, which he found in a state of deplorable ignorance and disorder. He began his pastoral labours by earnestly re-proving, both in public and private, the vices of the people; setting before them, at the same time, in a plain and affecting way, the great doctrines of salvation. This was a conduct which, in those dangerous times, was likely to excite much enmity towards him. The Reformation had advanced far more slowly in the north than in any other part of England. The clergy were sunk in the grossest superstitions of popery; and their vices kept pace with their ignorance. Their pastoral duties were wholly neglected. This, indeed, was too much the case throughout England generally, though with many bright exceptions. In the north, the representation applied almost universally. While, therefore, a sense of his duty as rector of Easington led him boldly to reprove the evils prevailing among his parishioners, he felt that he should shrink from the performance of his archidiaconal functions, if he omitted to bear his testimony against the corrupt principles and scandalous lives of his clerical brethren. He employed all methods of reclaiming them from their shameful courses; and especially in his charges at visitations, he zealously remonstrated against whatever

he judged to be amiss among them. Pluralities and non-residence appearing to him to be great sources of ecclesiastical corruption, he earnestly protested against *them*, both as wrong in themselves, and highly prejudicial to the interests of religion. He was accustomed also to dwell on those irregularities which were known to prevail among the clergy belonging to the diocese. The Bishop, fearing his zeal would expose him to danger, laboured, though ineffectually, to repress it. The examples found in Scripture of holy men, who boldly denounced vice in the face of still greater perils, wrought powerfully on his mind: and he would have deemed it criminal to accept an employment, especially if he derived emolument from it, the duties of which he did not faithfully discharge.

At length the clergy were so exasperated by his reproofs, that they raised a great clamour against him, as "an enemy of the church and clergy, a broacher of new and dangerous doctrines," &c. Some alleged that all who had been known to preach against pluralities and non-residence had, in no long time, turned out heretics; while others chiefly blamed him for preaching repentance and salvation by Christ, and not preaching, as they did, about transubstantiation, purgatory, holy water, &c. &c. A formal accusation was, after no long time, preferred against him to the Bishop, who, being naturally disposed to judge favourably of his conduct, on hearing the evidence, pronounced him innocent of the heresy with which he had been charged.

This failure, however, did not damp the zeal of his persecutors, who continued to harass him with such incessant opposition, and so to misrepresent and blacken every part of his conduct, that he found himself under the necessity of proposing to the Bishop to resign either his archdeaconry or his parish, on the ground that, though he was willing to perform the duties of one of

the offices, he was incompetent to both. The Bishop refused to separate them. "The income of the archdeaconry," he said, "without the parish, is not an adequate support. I found them united, and mean to leave them so." On this, Gilpin appears to have resigned both, and to have lived for a short time with the Bishop as his chaplain. The only trouble he seems to have experienced in this situation, arose from the eagerness with which his brother chaplains, and the neighbouring clergy, when they met him at the Bishop's table, sought to engage him in religious controversy. The valuable rectory of Houghton-le-Spring, which was in the gift of the Bishop, soon fell vacant, and was bestowed upon him.

Houghton afforded a sphere of action exactly suited to the turn of Gilpin's mind. It was very extensive, comprising no less than fourteen villages; and this circumstance had probably contributed to the full growth of that gross ignorance and superstition which he had here to encounter. The religion he found here was nothing more than the worst corruptions of popery. Scarcely a vestige of true religion was to be seen. Mr. Gilpin was deeply grieved to behold the state of his people. But he encouraged himself in his God, and girded himself for his arduous undertaking in the strength of divine grace. He earnestly implored the aid of the great Head of the Church, in gathering in that part of the flock which was committed to his care; and his prayer was answered in due time. Even from the first, the people were attracted in crowds by his earnestness, and listened to him with attention: for they saw at once that there existed some grand points of difference between him and those ministers who had formerly been placed over them.

The value of the living of Houghton was about 400*l.* per annum, a large sum in those days; the whole of which Mr. Gilpin resolved

should be employed in works of charity, and in the exercise of hospitality. With this view he improved and enlarged the parsonage-house, till it became a suitable habitation for one of his hospitable turn. It was beautifully situated, and, in size, it more resembled the palace of a bishop than the dwelling of a rector.

He had scarcely been fixed at Houghton, when the Bishop offered him a prebendal stall in the cathedral of Durham, which had become vacant, pressing him to accept it, on the ground that, as it was quite a sinecure, he could have no pretence for declining it. Gilpin, however, begged that the Bishop would bestow this preferment on some one who stood more in need of it than he did; as for himself, he had already received more from his lordship's bounty than he feared he could give a good account of.

As Mr. Gilpin had resigned the archdeaconry, by his conduct in which office it was that he had chiefly excited the enmity of the neighbouring clergy, and as he now confined himself chiefly to the concerns of his extensive parish, it might have been hoped that they would have allowed him to proceed in his course without molestation. Their malice, however, still pursued him. They could not be blind to the marked difference between his life and theirs. His indefatigable attention to his pastoral duties, his laboriousness in the work of the ministry, and his ever-wakeful solicitude for the spiritual interests of his parishioners, afforded a reproof, which could not be misunderstood, of their negligence, indifference, and sloth. Every engine, therefore, was set to work, in order to collect materials for a charge against him; and though he behaved as cautiously as he thought consistent with his duty to the souls of his flock—more cautiously indeed than his conscience, in after life, could approve—yet such was the unwearied industry and vigilance of his enemies, that a long list of charges was, in a short time,

collected, and he was again formally accused before the Bishop, by whom, however, he was again acquitted. The Bishop, nevertheless, was so much displeased with his nephew, for what he deemed his imprudence and unwarrantable obstinacy, and was so apprehensive of danger to himself, from continuing to countenance his rash proceedings, that he thought it right to withdraw from him those external marks of his favour which he had before enjoyed. He even blotted him out of his will. On this Mr. Gilpin remarked, that, considering the great obligations he owed to the Bishop, he was truly sorry to perceive that he had offended him. He would have given up any thing to satisfy him, except his conscience. As for the Bishop's property, he was glad not to have the burthen of it.

Though Mr. Gilpin's enemies had thus failed a second time with the Bishop, they resolved to persevere in their attempts against him. They therefore accused him before Bonner, the Bishop of London. Bonner was a man suited to their purpose. His violence formed a direct contrast to the moderation of Bishop Tunstal. He commended their zeal, and assured them that the heretic should not go unpunished. An account of this threat reached Mr. Gilpin in time for him to effect his escape, a course to which he was strongly urged by his friends; but he was deaf to all their importunities: he had long prepared his mind to suffer for the sake of the Gospel; it would be denying the faith of Christ, to shrink from giving his testimony when called to it; his great ambition was to advance the interests of religion; and if, to this end, his death were necessary, he should rejoice to die. He then caused a long garment to be provided for him, in which he might go decently to the stake, should it be the will of God that he should suffer. In a few days, persons arrived with authority to apprehend and convey him to London, to whom he willingly surrendered himself.

In the course of his journey to

town he broke his leg ; and this accident necessarily prevented his proceeding for some time. One of the maxims which Mr. Gilpin was used frequently to repeat was, "that all events are intended by Providence for our good." His keepers took occasion now to taunt him with this remark, asking him, whether he thought his present misfortune was intended for his good. To this he meekly replied, "that he had no doubt it was." And so indeed it proved ; for, before his leg was in a condition to admit of his travelling, news arrived of the death of Queen Mary, and he was soon after set at liberty. Some have affected to doubt the truth of this relation, at least as far as relates to the accident which is said to have befallen him. Thus much, however, is undeniable ; that the intelligence of the Queen's death met him as he was on the way to London, and put an end to his confinement and persecution ; and that he returned to Houghton, where he was met by crowds of people, loudly expressing their joy, and blessing God for his deliverance.

Mr. Gilpin now enjoyed that full liberty to pursue his benevolent plans for which he had long prayed. His uncle, the Bishop, now suffered in his turn : he was ordered up to London, and, refusing to take the oath of supremacy, he was sent to the Tower. His confinement, however, was not of long duration. He was received by Archbishop Parker into the palace at Lambeth, and there spent, in a very comfortable and tranquil manner, the short residue of his long life.

(To be continued.)

FAMILY SERMONS. No. V.

Psalm cxix. 32. *I will run the way of thy commandments, when thou shalt enlarge my heart.*

ALL men naturally wish for happiness ; but few are much in love with that way of holiness which alone leads to it. Mere selfishness will cause a man to desire the ease

and peace of heaven : but to delight in performing those works of faith, and labours of love, which prepare the soul for enjoying heaven, requires a much higher principle. This delight, in doing the will of God, can only flow from love to God. It is an increase of this holy affection of love which the Psalmist desires in the passage taken for the text. And he desires this, that he may abound more in holy obedience. *I will run the way of thy commandments, when thou shalt enlarge my heart.*

In these words, we have *the desire*, and *the purpose*, of the Psalmist ; and the consideration of these may furnish a touchstone for trying our spiritual state ; for without a like desire, and a like purpose, we can have no right to think ourselves true Christians.

1. *The desire of David. Enlarge my heart.*—While others are seeking to enlarge their wealth, or to add to their honours, or to enjoy a greater share of sensual pleasure ; the Christian, like David, desires that his heart may be more enlarged towards God, more filled with love to him and delight in his service, and better fitted to perform the various duties required of him. This he often makes the subject of special prayer to God. To this end his acts of worship, both public and private, are directed : for this end he hears the word of God preached, and reads and studies it with care—that he may obtain of God more grace, by which he may be enabled to do God more service.

The heart is generally put, in Scripture, for the whole soul with its different powers and affections. I conceive therefore, that, by the expression *enlargement of heart*, we are to understand an increase, not only of holy love to God, but of divine knowledge, by means of which we obtain a clearer and juster view of spiritual things. We see the vast difference there is between the vain objects which the world is pursuing, and the true and solid happiness which is to be found in the way of

God's commandments. We perceive the delusive, destructive nature of the pleasures which sin offers. We acquire larger thoughts of God, of his excellency, greatness, and goodness; and of his title to our highest love, reverence, and obedience. We admire the purity and beauty of the law of God; acknowledge and feel it to be just and reasonable; and that, so far are his commandments from being grievous, the more we walk in them, the more delight shall we find in them. Such a course we see to be the true dignity, the only happiness, of the soul; compared with which all other schemes of happiness are poor and mean, yea, undeserving of a thought.

The natural effect of thus obtaining a clearer knowledge of these things is, that the heart should enlarge or expand itself in holy affection. The more it knows of God, the more will it love him, and the less will it love the present world. And the effect of this love will be, to dispose the heart to all obedience, to produce a delight in doing the whole will of God. Even those things which at first seemed the hardest, are thus made easy, and even pleasant, to us.

The heart of man was made with a capacity to enjoy God, though not fully to comprehend him. He alone is sufficient to fill it: nay, when it is enlarged to its utmost size, it is infinitely too narrow for him. The love of God alone, therefore, is fitted to expand it; while the love of worldly objects, which are all still narrower than itself, serves only to contract it. In the pursuit of worldly objects, the soul is, as it were, cramped and confined. But when it is set free from these, and is filled with the love of God, then it enjoys ease and liberty: it is both raised and enlarged. The love of God, and the union of the soul to him, produces a height, an elevation of spirit, if I may so express myself; which is very different, however, from that pride and loftiness of mind natural to fallen man. It does not vainly

swell and lift up the heart with high thoughts of itself; but, to the deepest humility, joins the highest and truest greatness of mind. It sets the soul far above those snares and temptations of this lower world, by which most men are entangled; and makes it, even while yet on earth, the companion of angels and glorified saints, yea, of God himself. "*Our conversation,*" saith the Apostle, "*is in heaven. Our fellowship is with the Father, and with his Son Jesus Christ.*"

Before I close this head, it will be proper to observe, that the love, of which I here speak, does not of necessity imply *sensible* joys and consolations in God. These, indeed, encourage and enlarge the heart, and are therefore to be received with thankfulness. But, then, they are neither generally given to all Christians, nor constantly given to any. Love is the abounding and fixed spring of ready obedience, and will make the heart cheerful in serving God, even without what are called sensible comforts, should he be pleased to deny or to withdraw them.

2. I now proceed to consider the second point which was mentioned; viz. David's *purpose*.—David's *purpose* was, and his purpose ought to be ours, to pursue, not the ways of a world lying in wickedness, not the perverse ways of his own heart; but the strait and narrow way which leads to the kingdom of heaven; the way of God's commandments. Man naturally has a strong dislike to walking in this way. He feels it irksome to be limited by a law, and would gladly be freed from its restraint. This marks the *enmity of the carnal mind against God*. It is not subject to the law of God; neither indeed can it be. It is ready to break the bonds and cast away the cords of his authority. This, then, is sin; the transgression of the law of God. And this it was which made the first sin so great, though in a matter that might seem small. It was rebellion against God, a casting off of his authority, and preferring

our own will to his. Now religion is, as it were, a new impress or stamp of God on the heart, producing a quite contrary spirit, a spirit of obedience and resignation to his will; so that the truly religious man is given up entirely to him as his, to be moulded and fashioned according to his pleasure, and to have every thought, word, and action subjected to his laws and appointments.

To yield then to God this subjection of the heart, as a thing due to him; to acknowledge his law to be holy, just, and good; to approve, yea, to love it, even where it most opposes our own sinful desires; to study and inquire, in all our ways, after the will of God, and what will please him, and having discovered it, to adhere to it faithfully and constantly; to watch carefully against whatever would hinder us in this course, and, if necessary, to sacrifice it, even if it should be the dearest thing on earth;—this is true spiritual obedience. And till the heart is brought to this state and purpose, it is as yet low and weak in religion.

Too many persons place religion in a round of customary performances; in coming to church, hearing and reading sermons, praying to God, attending the sacraments, &c. These are highly proper, and even absolutely necessary to be done; but still they are only a small part of religion; they are only the means of being religious. Now all the means used in religion are intended for a further end; which end if they do not attain, they are nothing. This end is, to mortify and purify the heart; to mould it to the way of God's commandments in the whole course of our lives, in our private converse with one another, and our more retired and secret converse with ourselves; to have God still before us, and his law our rule in all we do; to curb and deny our own will, humour, pride, passions, and pleasures, where they interfere with the will of God; and to have

them all subdued and brought under by the law of love within us. This, and nothing below this, is the end of religion. Alas! amongst multitudes who are called Christians, some there may be who would assent to this view of the subject; yet how few are there who in reality make this their grand business, their end and aim!

In the case of many others, religion appears much in their conversation. It may be said to spend itself in this way; for little of it is to be seen in their lives. The way of God's commandments, however, consists not in *talking* well, but in *acting* well. Oh! this, this is the main thing! One act of real charity, meekness, or humility, speaks more in proof of the reality of religion than a day's discourse.

Some, again, are employed almost entirely in considering and debating whether they are in the right way, or in childishly telling their steps. They would know, at every pace, whether they advance or not, and how much they advance; and thus spend the time of action, the time for making progress, in questions and doubts. Would it not be a far more wise and comfortable course, to be pressing forwards, and, if we make little progress, at least to desire and labour to make more; to be praying and striving for this purpose, not satisfied with any thing we have already attained, but yet not discouraged, but rather excited, by the view of our defects, to proceed with fresh vigour. So it was with St. Paul. *Forgetting the things which were behind, and reaching forth unto the things which were before, he pressed forward*, as if nothing had yet been done; as one who runs in a race does not look back to see how much he has already run, but forward to the ground he has yet to pass, and to the mark and end of the race.

Some, if, after having gone on well for a time, they should fall, are ready, in a fit of discontent, to lie still, and give up all for lost. They

think they would have had something to have rejoiced in, had they gone on to the end; but, being disappointed in this hope, they are tempted to abandon the ways of God in despair. But the humble Christian is better taught. His falls lead him, it is true, to abhor himself. They discover to him his weakness, and afford him fresh reasons for relying less on himself and more on God. But then they do not prevent his getting up and proceeding in his way. He does not, indeed, make light of his offence, or carelessly and presumptuously lose sight of it; but he uses the humbling recollection of it as a motive to increased wariness and caution, as well as to increased exertion, in order to regain the ground he has lost.

If, then, we would run in the way of God's commandments, we must rely on the strength of divine grace, and follow the guidance of the holy Spirit, that we may be kept from falling into sin. Yet, if we should unhappily fall, we must arise and go to the Fountain opened for sin and uncleanness, and there wash, mourning over our transgressions, and praying that our Saviour would pity and pardon us, and receive us again into his favour, cleansing us from all our sins in his most precious blood. And if we would advance in this way, we must attend to the Apostle's admonition—"*Lay aside every weight.*" We must not burthen ourselves with earthly cares. We must renounce every sin; but especially that, which, though it weighs the heaviest and cleaves the closest, we perhaps are trying to persuade ourselves will be no hindrance at all—the sin that so easily besets us. And to encourage us to this, let us look to that *cloud of witnesses* who surround us, who encountered the same trials and temptations, and were burthened naturally with the same sins and infirmities, and who yet gained at length the end of their journey, their heavenly home. And if this be not enough, let us look beyond

them, to Jesus, not only as our *fore-runner* in the race, but as *the author and finisher* of our salvation. His attaining the end of the race is the pledge of our attaining it, if we follow him fully, animated by the same glorious prospects: "*for the joy that was set before him, he endured the cross, and despised the shame, and is now set down at the right hand of God.*"

Those who enter on this course, if they would make progress in it, and arrive safely at the end of it, must proceed with constancy; which can only be done by *laying aside* (as has been already observed) *every weight*, every besetting sin, *every* thing, in short, that may hinder or entangle them in the race. Thus only can they hope to run, without fainting, in the way of God's commandments. Nor is it enough for them to hold on their way; they must advance in it with speed, being active, and abounding in the work of the Lord. Lastly, they must do all cheerfully, and with delight; influenced and animated by the power of divine love. Where this love is wanting, or is cold and feeble, the service of God must be a heavy task. But when love possesses the heart, it then moves naturally and gladly in the path of obedience. The inward principle makes the outward duty easy and pleasant. This, then, ought to be our great aim; to have our hearts filled, enlarged with this holy love.

And here I would remark, that most, even of those who are truly in earnest in religion, seem to be led on by a kind of instinct, and carried, they scarcely know how, to attend on God's worship, to avoid gross sins, and proceed in a way, which, as far as appears outwardly, is blameless. And doubtless this is unspeakably better than to run to open wickedness, and neglect the ordinances of religion, with the ungodly world. But, after all, where the heart is not enlarged by the daily growing love of God, our service is

but a cold, dull, languid, and lifeless service. Few are acquainted with that contemplation of God which raises and feeds the flame of divine affection. Petty things bend and contract our spirits, so that they feel little joy in God; little ardent, active, desire to do him service, to crucify sin, to root up self-will within us, that we may have no will of our own, or, rather, that the will of God may be ours, and that our daily work may be to grow more like him in holiness. But when the love of God possesses the heart, it frees and enlarges it, so that it can part with all for his sake. It sees enough in him, and in him alone; and therefore can neither quietly rest on any thing, nor earnestly desire any thing, beside him.

Oh that men would consider the excellency of this way of God's commandments! Though some think it melancholy and sad, there is, in fact, no way truly joyous but this. And then reflect on the end of this way—rest and peace for ever! Could men be brought to see the happiness and glory that is set before them in this way, they would not delay a day longer, but would break from all that holds them back, and would enter upon it, and go on cheerfully in it. And in order to this they ought, with David, to pray earnestly to God, that he would enlarge their hearts, filling them with the sweet influences of his own Spirit, with all holy, spiritual, and devout affections. The work is his: by him it must be begun, carried on, and perfected. Let who will fancy themselves capable of purifying their own hearts, and by their own power filling them with divine love, and a holy delight in obeying God; they, and they only, are in the sure and happy way of attaining these blessings, who humbly beg and wait for them from Him in whose hands are our hearts, and whose are all our ways.—Now to Him, with the Son, and blessed Spirit, &c.

LEIGHTON.

To the Editor of the Christian Observer.

WITH great pleasure I have observed two papers, in the *Christian Observer*, on the subject of the Jews; the first signed "Clericus," in the month of January last; and a second in the month of March, with the initial "H."

Clericus will observe, that the London Society * is formed upon his own ideas; viz. for the exclusive object of converting the Jews; combining nevertheless therewith the education of children, relief of the poor and distressed, and binding out boys and girls to useful trades. These, however, are to be considered rather as means to effectuate the main object in view, than as deviations from it.

From the moderate researches which my situation in life has enabled me to make, it would seem that, for sixty or seventy years past, the religious world have, almost with one consent, agreed to give up the Jews to all the horrors in which their superstitions have involved them during the last seventeen hundred years; and that, because the day of bigotry and persecution has happily closed, it should follow, as a necessary consequence, that milder means should also be neglected.

In a word, it appears, that, from the year 1730 till the present time, no exertions of any material moment have been made to promote that great and important event,—the conversion of the Jews to Christianity.

At the above period, not only the religious world in general felt some interest in God's ancient people, but there is great reason to believe that the heads of the church had this event much at heart; for in the year 1723 I find a converted Jew patronised, and his work, exposing the absurdities of the Talmud, sanctioned, by the primate of the day. I am at a loss in what way to ac-

* See, for an account of this Society, the *Religious Intelligence* for this month.

count for the total neglect of this subject since that time. I do not forget what passed in the year 1753, respecting the famous Jew bill; but that transaction was purely of a political nature; and those to whom one would naturally have looked for the greatest zeal and affection towards the remnant of Israel — I mean the religious part of the community — appear to have been most inimical to the benefits the Jews then sought to obtain. Perhaps nothing would have tended so effectually to soften the prejudices of that people, and to induce them to embrace Christianity, as the adoption of that measure.

As, however, this paper is intended rather for the information of your correspondents and the religious public in general, than for any other purpose, I shall proceed shortly to state the outlines of the plan intended to be carried into effect by the London Society.

First, it is their anxious wish that the subject should be countenanced by the ministers of the established church; and to this they are induced by these reasons amongst others, viz. because the Jews do not feel the same prejudice against the establishment which they do against dissenters; and also because the established clergy have a greater influence in society, and can procure a more ready access to the best libraries; circumstances of great moment in this undertaking. The London Society therefore entreat that all who are anxious to extend the Redeemer's Kingdom will engage, with one heart and one mind, in this great and important work; and, to encourage them to do this, they are informed that several clergymen have already joined the Society.

The means which it is intended to adopt for this great end are particularly detailed in the Addresses of the London Society, which may be had of the secretary*. They are

* Joseph Fox, Esq., 51, Lombard Street.
CHRIST. OBSERV. No. 89.

shortly to establish a free-school upon Mr. Lancaster's plan, from which a charity-school may be afterwards formed, of such children as the Jews may be disposed to give up to the entire management of the Society, and who, at a proper age, are to be bound out apprentices to Christian masters and mistresses; and thus, it is hoped, may become useful members of society.

The London Society, however, do not mean to confine themselves to these measures. Besides the establishment of a Lecture in the centre of the Jews, and occasional sermons in other places, it is their purpose (should they be adequately supported by the public) to make a direct attempt to remove the prejudices of this unhappy people. In aid of this last object, I earnestly entreat such of your readers as have time and talents, to devote a portion of both to prepare for the use of the London Society, or otherwise as they may see fit, some appropriate tracts or treatises which may be calculated to effect this object.

As I am aware that many persons (otherwise of great learning and information) have not made this subject their peculiar study, I will take the liberty of recommending to the attention of such as may be disposed to employ their talents in this way the following works, which, as I conceive, require to be answered and exposed; viz. *Toledoth Jeshu*, the *Chizzouk Emonnah*, and *David Levi's Dissertations on the Prophecies*. They will be much assisted in their labours by referring to *Wagenseil's Tela Ignea Satanae*, the *Pugio Fidei* of *Kaymundus Martinus*, *Limborch's Amica Collatio*, and *La Croze's Entretien*. It does not appear that the *Talmud* has ever been translated into English, nor wholly into Latin; but sufficient may perhaps be found in *Wotton's Miscellanea*, and *Lewis's Origines Hebraeae*.

I have taken the liberty of mentioning these books, because most of them are scarce and but little known.

There are many others which few literary men are unacquainted with. I cannot dismiss this part of the subject without expressing my astonishment that no person, either in or out of the establishment, has thought it necessary to answer David Levi's Dissertations; and especially as, in his preface, he completely throws down the gauntlet to the Christian world at large. "But if you are really in earnest, and wish to convert the Jews to what you call Christianity, I think you must produce more substantial proofs in support of your hypothesis than what you have done. And if I might presume to offer my opinion in so weighty a cause, I think that the fairest method, and that which is the likeliest to lead to conviction on either side, is to take a review of all the prophecies concerning the Messiah, from Moses to Malachi, and compare them with the Acts recorded of Jesus in the New Testament, to see whether they have been fulfilled in his person or not."

This gauntlet, he affirms, has never been taken up; nor, as I can find, has it*. I am aware it may be said Levi has advanced nothing new. But if this should be granted, it will form no excuse; for, though literary Christians may know well where to find answers and refutations to all he has advanced, yet is it not true that thousands of Jews have heard of and read David Levi, and yielded their faith to his authority, who never heard, nor ever will hear, unless their attention is expressly attracted to them, of such refutations? Besides, I can speak from experience, that the Jews at large place much confidence in this writer; and I have myself been frequently asked "Why the Christians did not answer this work?" Neither should it be forgotten, that Levi had previously distinguished him-

self in the cause of Revelation in general*, against the advocates for modern infidelity. Before I conclude, I wish to observe, that, although only four sermons have yet been preached under the patronage of the London Society, a spirit of inquiry appears to be stirred up amongst the Jews. It remains to keep this spirit alive, and not suffer it to subside; in order to which, not only the pecuniary aid, but the literary contributions, of the religious world will become requisite.

You will oblige me much by the insertion of the above; though I neither am nor profess to be a literary man, but an humble individual, anxious to promote the glory of God and the extension of the Redeemer's kingdom by the salvation of Israel.

PERSEVERANS.

To the Editor of the Christian Observer.

I AM much pleased with the interest which your two correspondents (Fraternicus and H.)† appear to take in the spiritual and eternal condition of that ignorant and degraded class of human beings, the Gypsies. I wish much to see appropriate and active measures adopted immediately to carry into execution the benevolent suggestions of your worthy and sensible correspondents. I cannot do a great deal in a pecuniary point of view, but in counsel and influence I could do more. I feel no hesitation in inviting your correspondents to a meeting upon the subject, with a view to the formation of some plan, and the consequent commencement of active exertions.

One of the first objects to be aimed at, is the introduction of cleanliness and decorum. Another object to be attended to, is the teaching of them, especially the young, to

* A premium of Thirty Guineas is now offered by the London Society for the best Treatise which may be produced, in refutation of this work, within the year 1809.

* Levi's Letters to Dr. Priestley and Thomas Paine.

† See *Christ. Observ.* for 1808, p. 496, and p. 712.

read; and then supplying them with Testaments and religious tracts. There are many of the latter which would be both entertaining and useful to them.

But the most direct means to do them good, is by frequent intercourse with them, and plain and familiar conversation prudently conducted. And if any thing be done, it must be undertaken in a patient and persevering spirit. The soil which it is proposed to cultivate is remarkably barren and unpropitious; of course a plentiful harvest must not be soon expected. The persons to be employed in this work of faith, and labour of love, must not only be men of prudence and discretion, but men of information, and possessing clear and cool

heads, and warm hearts. I have no doubt but that, in these times of active benevolence and zeal, when a good plan is laid, and funds provided, instruments will be found who, with love in their hearts, will go to seek those wandering sheep in the wilderness, for whom no man hath yet cared.

Many good hints, Mr. Editor, are often fruitless for want of immediate attention; and many a good work long talked of, is not only suspended, but never begun, for want of some one to put forth the hand and begin. I, for one, say to your two correspondents, "let us arise and build; let us begin: there is no fear of progress and help."

I remain, &c.

MINIMUS.

MISCELLANEOUS.

To the Editor of the Christian Observer.

I PERCEIVE that, some time since, you admitted a familiar religious dialogue into your Miscellany; and perhaps, therefore, you may have no objection to introduce another. I shall not inform your readers by what means it fell into my hands, nor divulge the names or abode of the two individuals who held the long and confidential conversation which is here presented to the public. I will only say, that I take the layman to be a person of whom there is a large family scattered over this land, and occupying more particularly our hunting counties; from whom, however, he differs in respect to the excessive frankness with which he opens his mind on religious subjects; a circumstance which, doubtless, will add to the interest taken in reading this dialogue, and also to its utility.

DIALOGUE BETWEEN A CLERGYMAN
AND A COUNTRY GENTLEMAN, HIS
PARISHIONER.

Gentleman. How do you do, Mr.

Rector? You are welcome to your new parish. I hope you like your parsonage, and find every thing here very pleasant?

Minister. Pleasant enough, Sir. I only wish that the pews at church, as well, indeed, as the benches, were a little better filled.

G. Better filled! why, Sir, they are as full again as before you came among us.—By the way, I hope that you will do me the favour of dining with me on some day in the next week; and I shall have a little employment for you, for a quarter of an hour before dinner.

M. Pray what kind of employment is it to be?

G. Why, Sir, I have had a fine boy born within these few weeks; and I shall want you to make a Christian of him.

M. I should be glad, Sir, if you would correct your expression: you mean, that you want me to perform the ceremony of baptizing him?

G. Well, well; we mean the same thing. I desire you will come and drink the health of the young Chris-

tian. You know we always, on these occasions, give a dinner to the sponsors; and I take for granted you will be so good as to make one of the party?

M. Will you allow me to inquire who are the sponsors?

G. Our County Member is one. I had the honour of being of some service to him in his last election—I dare say I got him fifteen or twenty votes; so, by way of acknowledging the obligation, he has offered, in a very kind and handsome manner, to be one of the godfathers to my little boy: and a very sensible neighbour of mine is so obliging as to be the other. With respect to the godmother, I happen to be under a little embarrassment.

M. What can be your embarrassment?

G. The case, to tell you the whole of it, is this: I happened, you must know, to stand godfather, many years ago, to the daughter of a lady whom, my wife has been lately told, it is not quite proper to continue to visit, on account of a certain little suspicion against her character. This same lady has sent us a note, offering to return the compliment, by being godmother to my son. Now, if I thought that she meant nothing more than to attend the baptism, I should accept the offer; but if she is likely to think, that, because she has been sponsor to my boy, she may therefore visit us, and be quite familiar ever after, her being godmother to my child really becomes a thing of some consequence.

M. Did you ever consider what godfathers and godmothers are understood to promise and vow at the time of baptism?

G. I own I consider it to be very much of an old sort of form: I must take the education of my children upon myself.

M. You have asked me, Sir, to baptize your child into the Christian faith. Before I presume to administer this Christian Sacrament, will you allow me to ask, since

you say that I am to consider you as the sponsor, whether you fully undertake to give him a Christian education?

G. Oh, certainly.

M. And pray, Sir, may I be so bold as to inquire further, what you mean by a Christian education?

G. Christian education? O—why I mean, you know, by a Christian education, an education proper for a Christian. Do you suppose that I mean to bring up my son a heathen?

M. I should be glad if you would explain yourself a little further.

G. Explain myself! why I mean, undoubtedly, that my son shall be brought up in a proper Christian way; that he shall be educated, in short, as his father was before him, and as his mother was, and all his brothers are. I am resolved, I assure you, that he shall have an extremely good education; for I have never spared expence with any of my children in that particular.

M. Allow me to put the same question once more; for I am anxious to know whether you mean really to give him a Christian education?

G. A Christian education! why have not I told you, my dear Sir? I tell you again, that I would have him educated to be as good a man as his father; to do as I do; and go to church, and lead a good life, and be kind and friendly with his neighbours; and not to talk against Christianity, as too many people do in these days, but to respect your cloth. Though as to religion, indeed, a good life, you know, is, after all, the great matter: for whether a man happens to be of this religion, or whether he happens to be of the other, if he leads an innocent life, why that is the main question.

M. Do you mean, then, that the Christian religion is not at all better than any other?

G. Why you know, Sir, a good man is a good man, of whatever religion he may happen to be. Suppose now, for instance, that I had

been born a papist, and had at the same time been a good man, what would my religion have signified? and so, if I had happened to be a Jew, or a Mahometan—I mean, supposing my father to have been so before me?

M. Or an idolater?

G. Why no; I cannot say that I could wish to have been an idolater.

M. Why not?

G. O, surely one would rather be a Christian than an Idolater: I am not for worshipping stocks and stones neither.

M. You think that stocks and stones are no gods, and therefore ought not to be worshipped?

G. Certainly.

M. But suppose you worship some creature of your own imagination, who is no more a God than a stock or a stone is: some god, whose character is not according to truth, but, in many respects, contrary to it; some supreme being, to whom you give a character, which has been formed from your own prejudices, or from the mere prejudices of your education?

G. Why, if one could know, as you say, the character of the true God, one ought not, certainly, to worship a false one.

M. Does not Christianity inform you of God's true character?

G. Why, that is a shrewd way of putting it, to be sure: that is a new way of taking up the matter. For my part, I cannot say that I have particularly considered all these subjects. You are very right, my worthy friend; I dare say, you are very right; and a man of your profession should look a little into some of these questions. I make no doubt you would defend your religion very well against the Infidels. I assure you, Sir, I quite agree with you: I have always thought that Christianity is a very good religion; and I often tell some of my friends that I wonder they will speak so disrespectfully as they do of the religion of the country.

M. Religion of the country! Christianity, Sir, is either true, or it is false: if it is false, let it be exposed as such; for truth must ever be beneficial in religion, and falsehood must be mischievous. But if Christianity is true, it is then nothing else than it pretends to be: It is a revelation from heaven! and woe be to the man who slights that message which hath been sent him by the God of Heaven.

G. You grow warm, my dear Sir; and, with your leave, we had better not dispute about religion; for though I do not mean to differ from any of your sentiments, which I dare say, as I observed before, are all very proper, yet every man, you know, must be allowed to have his own opinions: you have yours, and, of course, I have the same right to have mine; and though Christianity, I doubt not, is very good, and very true—and though I will admit, with you, that it certainly is a revelation; yet, notwithstanding all this, a good man, you know, is still a good man, as I said before, whatever may be the religion to which he happens to belong.

M. What, then, do you suppose that God has sent Christianity from heaven (for you allow it to be divine), and that you are nevertheless allowed to do without it, and set it all aside, merely by saying, "a good man is a good man, whether he attends to this revelation or not?" Do you not perceive, my dear Sir, that, when you talk in this way, you beg the very point in question; for, if Christianity is true, it must tend to *make men good*; it must be the very thing that gives to a man his goodness. Now, I am persuaded, you never in your life reasoned thus loosely in other cases. Suppose that some one were to make you an offer of a good sum of money; at this rate you might send the man away, saying, "I see no use in accepting this offer; for a rich man is a rich man, whether he gets possession of this sum of money or not." You

would see, clearly enough, that the sum of money was the very thing that was to make you rich. Or suppose you were sick, and a physician stood by, offering some very excellent medicine; you might say, on the same principle, "I beg you will get you gone, Doctor; I want none of your remedies; for a healthy man is a healthy man, whether he takes your medicines or not."

G. To be sure that would be very bad logic.

M. It is exactly the logic you have been using.

G. But you were saying, "suppose I should happen to be sick." Now, in that case, it is true enough that I ought to take the best medicine I can get, in order to be made well.

M. And are there no moral disorders of which Christianity is the cure? Have we not all of us occasion, in this sense, to be made well?

G. You really put things in an ingenious light. But now suppose a man to be a good man already, and to be all that you can wish, without his happening to be a Christian, may I be so free as to ask, pray what do you say then?

M. Why, Sir, I say that this is just the point to which I could wish to draw you; and I beseech you not to part from me until we have examined the subject. But first, if you please, since you have put the question rather shortly, I will state it over again, and rather more distinctly: You say, "suppose a man is already a good man," as you term it, "may he not, in consideration of his being so good, be allowed either to disbelieve or neglect that revelation which," you allow, "God hath sent down from heaven?"—Pray, Sir, is not that your question?

G. Why, I cannot say that I meant to state it exactly in that manner. What I meant was this: Suppose a man is a good kind of a man on the whole, and does not think it necessary to trouble him-

self particularly about Christianity, but takes up his religion more in the common way, and leads a good life, and never does harm to any body: suppose, for instance, he lives in some such way as I do, and has his own opinions in respect to religion, and leaves other people to follow theirs; it being presumed, of course, that he has never done any thing wrong, but has always lived as a man ought to do; why that man is a good man, is he not? I say, for my part, he is a good man; and you, perhaps, will give him the further name of a Christian.

M. When men reason on important subjects, they ought to reason closely. I beg that we may proceed step by step. First, let us settle what we each of us mean by a good man; for the beginning of your observation is, "Suppose a man is already a good man"—Describe your good man, then: for, when this is done, we shall understand one another; and, since you have already made some allusion to your own case, which I suspect to be much in point, I will take the liberty of requesting you to favour me with an account of your own manner of life, by way of illustrating the subject.

G. Do you wish to inquire into my manner of life? I have the satisfaction to tell you, Sir, that I lead as good a life as almost any gentleman in the parish; a much better life, I assure you, than many of them, as I could soon convince you, if I were disposed to speak ill of my neighbours: but I have no secrets, so that you are welcome to ask me any questions you please; for my plan is to be open and honest, and never to do any thing that I need be ashamed of, and at the same time to be friendly with all the world; for then, you know, all the world will be friendly with me. It costs little to give every body a good word, and one may then expect a good word in return. I assure you, my friend, I have risen, by one means or other, into such favour, that I

am held by every body to be one of the very best kind of men in the whole world. The honest Mr. — is the common name they give me; and when the ladies speak of me, the good Mr. —, the worthy Mr. —, is the way in which they speak of me. Nay, they tell me, to my face, that I have the very best heart in the world; high and low, they all speak well of me. Why now, for instance, I gave a little ball the other day, it being the last day of the year, and I invited all ranks. There was one party in the kitchen, of farmers and their wives, and there was another in the parlour; and I hardly knew which was the happiest. They all agreed, however, (and especially towards morning, when some of them grew a little merry) that I was one of the worthiest and best-hearted men in the three kingdoms. I assure you, some of them said such civil things, both of me and my character, that I can hardly, for shame, repeat a tenth part of them. These things cost money; but then, you see, it is my way to be liberal. I dare say I spent between forty and fifty pounds on the thirty-first of December. I think a man should not spend all his money upon himself; no, nor hoard it all up neither: he should be frugal, and should cast up his account once a-year; and if he has a family, he should lay by a little more or less, as the case may be: but I am for generosity; I am for good English hospitality; and if, at the year's end, a man has fifty or a hundred pounds over, why a ball, you know, disposes of it, and then the account is settled; at least that is my judgment: what say you, Doctor?

M. We were talking of the character of a good man, who is so good already that he has no occasion to become a Christian; and I think you gave yourself as the instance. Now, in religion, as in mathematics or philosophy, there must be a close way of reasoning. I must pin you down, as I said before, to plain facts

and simple arguments. I asked your manner of life, and you have answered, that you are held to be the best man in the parish. Granted. I therefore reply, goodness consists not in the opinion of others; no, nor in a man's own opinion of himself. I dismiss, therefore, these facts, as being no test of goodness, unless you can shew me that men's *calling* you good, necessarily makes you so.

G. Very true. A man, you know, may be a great scoundrel, and yet may be thought a very honest man. Nay, I have known some of the greatest rogues on earth who have seemed well satisfied with themselves, and have in reality been what is called your men of honour. It is an innocent life—I grant you, it is an innocent life that makes the difference between one man and another. A man should be sure his life is innocent; for let his character, or let his religion be what they will, that is the only thing to trust to. I am sure you and I shall agree in that matter.

M. I wave the subject for the present.

G. You are an odd man, dear Sir! What, not agree with me that a good life is the only thing to trust to? If you say otherwise, I am sure you must preach bad doctrine. On a good life I will venture to bet against all the world. A good life, Sir, is the only thing to trust to.

M. That is partly true.

G. Aye, aye.

M. And partly false.

G. What! false that a man should lead a good life?

M. No, Sir; no.

G. Or an innocent life?

M. The more innocent the better.

G. Well, then, an innocent life is the only thing to trust to.

M. That does not follow: but we will return to this subject presently. I want to settle with you what is a good life. You told me you were thought to lead a good

life; and you seemed yourself to think your own life a good one. I wish you to describe it.

G. Describe it? Aye, with all my heart. There are no secrets about my life that make me ashamed of it. I go on in as orderly and proper a way, as you yourself can wish me. I don't mean that I am faultless; I may be rather too much in a passion, and swear a little now and then, if my servant, for instance, gets drunk, or breaks a China dish. But it is necessary to be a little angry, for otherwise they would never mind you. Or I may err a little in giving my eldest boy rather too much liberty, or in filling his pockets too full of money when he goes to school; though this is merely because, as a father, I am so fond of him. Or perhaps I may not go to church quite so regularly as you may think I ought. But barring a few of these trifles, my life is as innocent, I suppose, as that of any man in the country.

M. But how do you pass your life? how do you employ all your time?

G. Employ my time? why I hardly know how to speak of employing my time. I get the time over very tolerably on the whole, I assure you. I seldom complain. Now and then, to be sure, if it is a rainy day, it hangs a little heavy, for one can't read the newspapers, or play at cards, twelve or fifteen hours together. But, in that case, we see a neighbour; as, for instance, the friend who is to be godfather to this child of mine, who lives very near me; and in the holiday time I have my eldest boy at home to amuse me; and I assure you he can make me laugh at hearing his tricks at school for an hour together.

M. And what do you do in fine weather?

G. O! in fine weather, I hunt for a part of the winter, and I ride about almost half the day throughout the summer; and then we dine together, by turns, when the ride is over; and we have a club once a week, where we meet and play at

cards; and I assure you it is very respectable. We have among us one member of the county, and we sometimes see the other member also. We talk politics of course, and one takes one side, and one the other; but we keep to our party; we never change our opinions, you know, for that would not be honourable; but a little quarrelling of this sort serves to amuse us, and keeps up the spirit of the meeting.

M. I hope you talk sometimes at least of the good of the country, of the means of encouraging industry, and of the state of the poor.

G. We talked lately about mending the roads, and that you know is for the good of the country; but then you see I am for having a better road in the part that is nearest my house, and the gentlemen on the other side want to have the money laid out in their part; and as to the poor county members, they wish to please every body: but as they do not know how to do it, they say nothing; and so the roads, I am afraid, will not soon be mended.

M. But you talk of some other subjects.

G. O yes, I assure you, we had some talk about religion the other day, though in general we avoid that subject, lest it should spoil conversation; and I tell you this, my worthy friend, that you may know how much I take your part. A friend of mine passed a few jokes against Christianity, and made us all laugh heartily, for I assure you it was impossible to help it. So most of the gentlemen, you see, felt rather ashamed to speak in favour of it; and I was almost the only man that took the other side of the question. However, I argued the point with great good humour, and we parted as good friends as ever.

M. And pray how did you argue?

G. Why I said to him: "Now, Sir," says I, "pray what harm in the world can Christianity do you? Why should not every man," says I, "believe the religion of his country? If every body else believes it, why should not you? It is mere

conceit," says I, "that makes you not believe it. You want to be wiser than any of us. And what harm can it do you? You see that I am just as happy as you; my time passes away just as well as yours; I eat just as well as you do, and drink as you do, and live with my friends as you do: we are quite on a footing in all respects. Nothing hinders my passing my time exactly as you pass yours. I lose nothing by being a Christian: but then I am a Christian, and you are not: for I think it right to be of the religion of my country. And then, besides," said I, "I believe Christianity is a very good religion."

M. Well, and did you convince him by your arguments?

G. Why no, I confess the laugh was rather against me.

M. What did he say?

G. Why he said, "he thought Christianity was a very good religion too, but that it was only good for the common people; and that men of education ought to be above it." To which I immediately answered, "why then we ought to believe it, for the sake of setting the common people a good example."

M. Well, and what did he say to that?

G. Why they all said, there was some truth in the last remark; but my friend, who is a mighty shrewd man, you see, and free in giving his opinion, though he partly admitted what I said, immediately added, "that it did not follow that Christianity was at all the more true for that."

M. And so you were worsted in the argument?

G. Why it ended, you see, by our all saying, "that a good man is a good man, of whatever religion he may be;" and to be sure I thought so too. I had no idea, when I made the same remark to you, that you would have contradicted me. Now if you can furnish me with some arguments which I have not thought of, I shall be glad to use

them, if there is opportunity, at our next club-meeting; for I confess that I was beaten off the ground, and felt that I had done a hazardous thing in taking up that side of the question. You must bear in mind, however, that my friend is a very shrewd gentleman.

(To be continued.)

To the Editor of the Christian Observer.

If I were a Mahometan, Mr. Editor, I would make the pilgrimage to Mecca, and perform the daily ablutions required in the Koran, and abstain from wine and pork, and denigrate all Christians dogs. I have no notion of a man's not acting up to his principles. It surprises and grieves me to see the shocking inconsistency between the principles and the conduct of religious people. For my part, I should lose all my respect for myself, all my feelings of proper pride, all my reverence for the dignity of human nature, all my perceptions of the fitness of things and the beauty of virtue; if I could suppose myself betrayed into such contradiction between practice and profession as I daily witness in many persons, whose pretensions to eminent piety are universally recognised. At the same time, I pity the infirmities of others. I know that it is difficult always to act precisely aright. I am aware, too, that the general difficulty is often increased by special circumstances. Situations will frequently occur, in which, were you to push your religious rules to the extent of the meaning which, in speaking speculatively concerning them, you may safely and creditably affix to them, you would lose or impair your chance of obtaining some highly desirable acquisition. In such cases, it is the business of prudence to calculate, to balance, to compensate, to adjust: and thus to reconcile and harmonize the demands of religion (not that fanatical and punctilious religion which bends not to times and events, but

that religion which modestly accommodates itself to seasons and incidents), with a rational regard to the attainment of the particular advantage within your reach. There is scarcely any case in which religious parents seem, if we may judge from their language and their proceedings, more frequently perplexed and nonplussed as to reconciling their avowed principles with prudential measures, than with respect to providing proper matches for their children, particularly for their daughters. There is, indeed, a distressing want of rules, by which it might be easily ascertained, in any given case, what is a proper match for a religious young woman. A correspondent of yours proposed some time ago several pertinent questions as to the degree in which advantages of one kind in a suitor might countervail deficiencies of another class: and seemed to be inclined to the establishment of a graduated scale, which should shew, on simple inspection, the legitimate inverse proportion to be admitted between religion and revenue, between morality and money. But none of your readers, so far as I know, have directed their lucubrations to the subject. And though it is the laudable custom of another periodical work, on which, as devoted to public improvement, you look, no doubt, with affectionate interest (I mean the *Lady's Diary*), to require that the proposer of an enigma or of a rebus should accompany it with its answer; I do not find that your querist has transmitted to you the solution of his own problem. What may, however, be a proper match is not my present object. I am now considering the difficulties which religious parents experience as to putting their daughters properly into the way of meeting with partners for life. What are these parents to do? Some of them, indeed, I find stupidly content to sit still, and leave things to take their course;

*As oysters wait the coming tide;
Yet often gaping very wide.*

But others are not of this passive oyster-like breed. They are earnest to carry their daughters into the market. They dabble a little in worldly dissipation: professing to mean to keep quite in the shallows, not even to be wetshod, at least never to be above ankle deep; but speedily advancing up to the knees, and pluming themselves that they are not in, like their fashionable neighbours, to the neck. Now this is not altogether creditable. Narrow-minded religionists stand by and find fault. And besides, Sir, as I said before, I am entirely for having people act up to their principles. To the relief therefore of religious parents, and to the benefit of their daughters, I have resolved to devote my talents. I am by profession a miniature-painter; and am allowed, by men of taste, to be remarkably happy in delineating elegance of form, and catching the magic expression of beauty. I am ready, Sir, as benevolence is my motive, gratuitously to paint, in my best manner, the portraits of young and single ladies in the religious world; requiring nothing in each instance for my own time and trouble, and charging only ten guineas for the ivory and colours, and twenty for the frame. With a collection of these little portraits, I purpose successively to visit Bath during the winter, the metropolis in the spring, and the polite watering places, in succession, throughout the summer. Any private information respecting the recommendatory circumstances of each individual, which may be communicated to me from parents, or from any other authentic quarter, I shall discreetly impart, in such measure as I shall deem advisable, to the agreeable and respectable bachelors who will flock to my exhibition. And though, as benevolence is my motive, I scorn to charge any commission on the business which I bring to a conclusion; yet, when gratitude for an advantageous connection, effected by my disinterested labours, manifests itself to-

wards me by its proper fruits, so decisive a proof of religious principle cannot but afford satisfaction to

No. 3491, Pimlico.

APELLES.

To the Editor of the Christian Observer.

It is much to be regretted, that so large a portion of mankind suffer themselves blindly to follow the capricious rules of custom, instead of submitting their conduct to the wiser regulations of reason and religion. Always indisposed to reflection, they are particularly averse to it, when it appears likely to terminate in the disapproval of any pleasures which they are not willing to relinquish, or any points of conduct which they cannot induce themselves to correct. They therefore find it less troublesome to follow the example of the multitude; assuming in fact, though they would probably deny it in theory, that the opinions of the majority are agreeable to reason, and their conduct conformable to the precepts of religion.

Thus neglecting the unquestionable privilege, or rather omitting the unquestionable duty, of thinking for themselves, and of forming their principles of action on mature deliberation and serious reflection, they pliantly conform to the customs which prevail around them, without weighing their propriety, or considering their tendencies. To this cause I think we may attribute the lenity which is shewn towards many of our licentious amusements, by the more virtuous part of the community; and particularly the encouragement which our theatres receive from many whose characters as Christians are estimable, and whose conduct in some other respects is even exemplary. These institutions, as they are conducted at present, are chargeable with evils of serious magnitude, and are directly at variance with the ends which Christianity is designed to promote. I purpose to point out a few of those evils which are most hostile to the spirit of Chris-

tianity, that I may excite an inquiry among your readers, particularly among such of the younger part of them as are beginning to think for themselves, and are resolved to follow the dictates of their conscience, how far it is agreeable to the profession of Christians to afford encouragement to the amusements in question.

In the first place, I maintain that an attendance on our theatres has a tendency to subvert that moral delicacy and purity of heart which are essential to the character of a Christian. It will not be contended, I think, that the spectacles which the parlours of our theatres exhibit, are at all adapted to promote this purity; and the indecent language and indelicate sentiments with which almost all our dramatic pieces are tinged in a greater or less degree, the immodest dress and action of our performers, are too well calculated to inflame the passions, deprave the morals, and corrupt the conduct of our youth. I appeal to experience as an adequate proof of the truth of what I assert.

Is it not surprising, then, (religious considerations apart) that in an age which lays just claim to a high degree of refinement, we should see fathers, brothers, and husbands, of liberal education and enlightened minds, conducting their daughters, their sisters, and their wives, through rows of miserable females (who select our theatres as places where they can most easily ensnare deluded youth), to such scenical representations as I have above described? Can we wonder at the growing want of delicacy amongst the females of the higher classes, while they are voluntarily present, night after night, at the propagation of indelicate sentiments, conveyed in language suited to the taste of disorderly persons of every description, from the vulgar sensualist to the refined libertine? Or can we be amazed at the flagrant crimes of individuals of both sexes, in the highest ranks of life, which pollute

our public journals, and engage the attention of our legislators, when these persons are accustomed to behold these very crimes, nominally different perhaps, but essentially the same, excused or even applauded in our theatres? There are numerous motives which I should imagine were sufficiently strong to deter persons of delicacy from attending our theatres, though their conduct should not be influenced by religious principles; but that those who profess to be strict disciples of Jesus, should thus rashly expose themselves to temptations, which have so direct a tendency to destroy that purity of heart which lies at the foundation of religion, may justly excite surprize and regret.

Again; our theatres exhibit examples of profaneness which are highly injurious to the cause of religion. Most of our dramatic compositions are interlarded with oaths and irreverent exclamations; and the names of our most holy God and of our Redeemer are bandied about on the stage with a degree of levity which an earthly sovereign would not tolerate; or if, for dramatic purposes, the Deity be introduced with more reverence, how is his character mistaken and his attributes misrepresented!

Another serious evil which attaches to the stage, is the propagation of sentiments directly at variance with the spirit of the Christian religion. Ambition, pride, revenge, licentiousness, &c. are there presented, not to be stigmatized as vices, but applauded as manly virtues; not in order to expose their malignity that they may excite abhorrence, but to dress them in false colours, that they may elicit admiration! The characters which the stage displays as most worthy of imitation, are men of pleasure and men of the world, whose professed principles of action are the love of human applause and the unbridled gratification of their wishes; and their professed rule of conduct, the law of honour,—a law which sanctions pro-

digality, deceit, treachery, seduction, and murder, and prohibits nothing which does not interrupt the commerce of fashionable life. That such representations should have received encouragement in the benighted regions of antiquity, or, if you please, in the most refined ages of heathenism, cannot excite surprize: they were well adapted to teach those lessons which heathen moralists were most desirous to inculcate, and were perfectly consistent with the avowed principles of those who encouraged them. But they are not consistent with the avowed principles of those who profess to regulate their lives by the precepts of Christianity; for this religion constrains its followers to extirpate from their breasts such sentiments and passions as those above named, and sedulously to plant and cultivate dispositions of a nature diametrically opposite.

Lastly, a very strong objection to an attendance on our theatres, is, that we thereby encourage the actors and actresses in a course of life extremely unfavourable to their immortal interests. The warmest advocates for theatrical exhibitions cannot deny this. How, then, can we reconcile it to the expansive philanthropy and glowing benevolence which Christianity inculcates, thus to procure a trifling and transitory enjoyment, when we know that we are thereby endangering the immortal happiness of our fellow creatures.

Such are a few of the evils with which our theatres are justly chargeable; and their magnitude varies in proportion to the encouragement those institutions receive.

I know it will be objected, that, by attending such plays only as contain nothing indelicate or profane, many of these evils may be avoided. To this I would reply, in the first place, that there are scarcely any of our theatrical compositions which can claim the above exemptions; and that, if the play be unexceptionable, it scarcely ever happens that the after-piece is equally

free from objections;—Secondly, that the third objection I stated, applies to almost all the dramatic pieces which are admitted on our stage, and the fourth to all our dramatic representation;—Thirdly, that by an attendance on any of our theatrical exhibitions, we encourage an institution pregnant with evils extremely injurious to the cause of Christianity.

Again; should any person observe, that, since these institutions are established, and since the above injurious effects would ensue whether he attended the theatres or not, and that he therefore is not in any degree answerable for them, let him remember that the collective patronage which these institutions receive is composed of individual influence; and that, however small may be the weight of his example in society, it is of the highest importance to his eternal interests to throw it into the right scale.

Having thus exposed some of the evil consequences which result from our theatres, and anticipated two objections which would probably be generally made against my reasoning, which condemns an institution

affording pleasure to the majority of every rank of life; I would submit the following question to those who are desirous of being sincere disciples of our Saviour—Whether it be consistent with his holy religion, to encourage such institutions? I would earnestly solicit their attention to this important subject, that their decision may be the result of honest and candid inquiry. I know it will require no ordinary fortitude, in many cases, to resist the solicitations of friends and acquaintance to partake of this amusement; but the Christian must be prepared to stand alone on numerous occasions; and though such conduct may expose him to the ridicule of the worthless and giddy, a steady adherence to the dictates of his conscience will never deprive him of the esteem of those whose good opinion is desirable, and will procure the approbation of Him who seeth in secret every instance of Christian self-denial, and will openly reward it with immortal glory*.

NOTAC.

* I beg to refer the reader to Mr. Wilberforce's "Practical View," where he will find some excellent remarks on this subject.

REVIEW OF NEW PUBLICATIONS.

An Attempt to prove the Truth of Christianity from the Wisdom displayed in its original Establishment, and from the History of false and corrupted Systems of Religion: in a Series of Discourses preached before the University of Oxford, in the Year 1808, at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Salisbury.* By JOHN PENROSE, M. A. of Corpus Christi College, Oxford. Cooke, & Co. Oxford. London: Rivingtons, 1808. 8vo. pp. 270 & 105.

THE intention of the founder of this lecture was certainly good. It was

* The following particulars respecting the Bampton Lecture having been transmitted

his object to secure a permanent system of defence to the truth of Reve-

to us in reply to the inquiries of M. F., in our number for March, p. 148, it will be convenient to insert them in this place.

The Rev. John Bampton was a canon of Salisbury. He died only thirty years since. It was not, therefore, to be expected that any books of biography should give an account of his life; and perhaps it will not be easy to collect such an account, except from those who knew him and may yet be living.

The first lecture was preached in the year 1780. [We have been favoured with the names of the several preachers from that time; but it seems unnecessary to insert them.]

With regard to the "nature and order of the subjects of the Lectures," it will be

298 *Review of Penrose's Attempt to prove the Truth of Christianity.* [MAY, lation; the successive parts of which, by being contemporary with

seen by the will, an extract from which follows, that considerable latitude is allowed to the preachers in the choice of their subject; and that one course may be, accordingly, in strict conformity with the will, on the Evidences for the Christian Religion, another on the Arian, and a third on the Mahometan Heresy; that one may have for its object a Refutation of the Errors of Popery in the Romish Church, and another the Suppression of Schism in the Reformed: indeed, that a preacher would hardly be precluded from handling any subject which has for its design the defence of the Faith that was once delivered to the Saints. It may, however, be better to let the will speak for itself.—

“I give and bequeath my lands and estates to the Chancellor, Masters, and Scholars of the University of Oxford for ever; to have and to hold all and singular the said lands or estates upon trust, and to the intents and purposes hereinafter mentioned; that is to say, I will and appoint that the Vice-chancellor of the University of Oxford for the time being shall take and receive all the rents, issues, and profits thereof, and (after all taxes, reparations, and necessary deductions made) that he pay all the remainder to the endowment of eight Divinity Lecture Sermons, to be established for ever in the said University, and to be performed in the manner following:

“I direct and appoint, that, upon the first Tuesday in Easter Term, a Lecturer be yearly chosen by the Heads of Colleges only, and by no others, in the room adjoining to the Printing-House, between the hours of ten in the morning and two in the afternoon, to preach eight Divinity Lecture Sermons, the year following, at St. Mary's in Oxford, between the commencement of the last month in Lent Term and the end of the third week in Act Term.

“Also, I direct and appoint that the eight Divinity Lecture Sermons shall be preached upon either of the following subjects, to confirm and establish the Christian faith, and to confute all heretics and schismatics—upon the Divine Authority of the Holy Scriptures—upon the Authority of the Writings of the Primitive Fathers, as to the Faith and Practice of the Primitive Church—upon the Divinity of our Lord and Saviour Jesus Christ—upon the Divinity of the Holy Ghost—upon the Articles of the Christian Faith, as comprehended in the Apostles' and Nicene Creeds.

the fresh attacks supplied by every age against the Christian faith,

“Also I direct, that thirty copies of the eight Divinity Lecture Sermons shall be always printed, within two months after they are preached; and one copy shall be given to the Chancellor of the University, and one copy to the Mayor of the City of Oxford, and one copy to be put into the Bodleian Library; and the expences of printing them shall be paid out of the revenue of the land or estates given for establishing the Divinity Lecture Sermons; and the preacher shall not be paid, nor be entitled to the revenue, before they are printed.

“Also I direct and appoint that no person shall be qualified to preach the Divinity Lecture Sermons, unless he hath taken the degree of Master of Arts at least, in one of the two Universities of Oxford or Cambridge, and that the same person shall never preach the Divinity Lecture Sermons twice.”

The estate thus appropriated by Mr. Bampton produced, at its first foundation, about 120*l.* per annum, after the necessary deductions and outgoings were paid. It was situated near to Lord Radnor's estate in Wiltshire; and as it was partly intermixed with that estate, it became desirable to his Lordship, that it should be exchanged for an estate belonging to him near Wing, in the County of Oxford, of greater value; and an act of parliament was accordingly obtained, about eight years since, with the mutual concurrence of the University and his Lordship, for the purpose of effecting such exchange. In consequence of this, the revenue of the foundation is much improved; but, as the University was under the necessity of advancing a sum of money as some equivalent for the additional value (which they are receiving back by instalments), the effects of such increase were not felt immediately upon the exchange, and perhaps are only now beginning to be felt. The clear receipt to the Lecturer may be at present estimated at about 150*l.*; and of course, when the incumbrance is discharged, it will be greater.

The course taken, as far as the printing is concerned, is, that the Lecturer prints the Lectures at his own expence and risk; and, upon delivery of the requisite number of copies, receives the produce of the estate; in addition to which, the profits which may arise from the sale of the rest of the impression also belong to him.

Before we close this note, we feel it incumbent on us to thank our correspondent OXONIENSIS for the communication of the above particulars.

might provide armour and arms directly adapted to the particular mode of hostility which it had to encounter. There is, undoubtedly, much likewise to be said for the latitude allowed in the subjects of discussion, as they are specified in the will of the founder. Perhaps the latitude is so interminable, as to include no actual restraint, except the general one, which every circumstance in the affair would impose, that the lectures should be in defence of Christianity. But it is a question, which there is no merit in suggesting at this time, whether it would not have discovered a greater degree of prospective wisdom, to have laid down the plan to be pursued by the lecturers more precisely, and on a system which, in a course of years, would produce a great work, such as could not be effected by any individual, however able and laborious. There is not in this nation, nor, that we know of, in any Protestant one, that conjunction and subordination of learned men, which, under the direction of a guide of great conceptions, understanding the talents of each, and assigning to each a particular department, might unravel, and set in the true light, subjects of the most perplexing intricacy, and of the most extended dimensions. The degree in which this end is obtained, by casual and voluntary associations (a thing as different from what we mean, as an armed population from a regular army), is a sufficient proof of its efficacy and importance. The economy and achievements of some monasteries is an example still nearer to the institution of which we are speaking, and contains one of those lessons which the professors of a pure Christianity may learn with profit from its corruptors. Some of the advantages of such an institution might be attained by the founder of a lecture, provided he possessed sufficient comprehension and acuteness of mind to strike out a grand outline, such as an union only of considerable abilities was able

to fill up; the successive portions of which, as they were executed, would present the appearance of a magnificent plan gradually opening and accomplishing; and, when the whole was completed, would furnish a treasury of information, which would stand for reference during many generations. These reflexions have naturally occurred to us on contemplating the fate of the series, as far as it has proceeded, of the Bampton Lectures. We cannot pretend to have heard or read all; but, from a general acquaintance with them, both ways, we think we may safely venture to say, that throughout the large collection of volumes which they now constitute, each of them exhibiting respectable talents, there reigns such a monotony of argument, that, with only one or two exceptions, they have hardly outlived their year in the memory of the theological public. One cause, undoubtedly, of this rapid mortality is their identical character, and their quick and continued succession. We suspect, that the almost boundless liberty given to the Bampton lecturers in the choice of their subject, is more oppressive and perplexing (as in most cases) to real liberty, than even a somewhat rigid restraint. And if each lecturer came in turn to a subject already prescribed, and bearing its relation and subordination to the general plan, with directions to collect, methodize, and place in the clearest light, all the evidence producible upon it, we are sure that his task, if not much more grateful to himself—a fact we are strongly tempted to believe—would, if even tolerably executed, possess far superior intrinsic merit, and present a far more promising claim to biblical immortality. We cannot, however, conceal our opinion, that the very form of lectures or sermons is unfavourable to argumentative discussions; and particularly so, when, as in the present case, the number is limited. The lecturer elect feels some difficulty even in choosing a subject,

after a long train of predecessors have been employed in picking out of the mass all the most important and interesting topics. And if the sentiment of the day, or some more substantial felicity, has directed him to a promising subject, he has further to consider with what propriety or effect the discussion of it can be restrained or extended to the limits of eight, nine, or ten lectures. It is hardly possible that redundancy or excessive compression should not, in some parts, and perhaps unequally, be the consequence of a production so circumstanced. We must not omit likewise to observe, that the general and characteristic style of sermons, or pulpit discourses, of whatsoever denomination, is not that in which details of evidence appear to the best advantage. Sermons are generally, what they ought to be, elucidations and enforcements of plain truths; and to constitute these, a copiousness and amplification are necessary, which, on mere subjects of evidence, particularly if at all abstruse, fatigue, if they do not obscure and confound.

The particular subject which Mr. Penrose has chosen in the Lectures now open for review, is distinctly defined in the title, and is briefly recapitulated in the last lecture. In Mr. Penrose's opinion, a decisive proof of the truth of Christianity may be derived from the distinction between the means by which Christ propagated his religion, and those by which the authors of false religions, and the corrupters of the true, propagated theirs. The means of the former, he contends, were distinguished by a comprehensiveness, an enlarged regard both to general and remote effect, which stamp on them the character, not only of wisdom, but of wisdom super-human; while the means of the latter discover a contracted regard to particular and present effect, which betrays the spuriousness of their origin, and fixes upon them the character of craft and artifice. The persons and classes contrasted with our Saviour,

in this view of the subject, are Zoroaster, the false Messiah, the popish propagandists, and particularly the Jesuits. The different events of the different systems are adduced to confirm the foregoing position: Christianity continues still progressive, while the efforts of heathens and papists have been finally disappointed. The argument appears to us to be substantially good and important. But, as far as the real argument is concerned, we think it expanded over a very disproportionate surface. The verbosity which this circumstance invited has, according to a sentiment above stated, and indeed suggested by the present work, produced some degree of confusion, even with respect to the general position. The limited extent of the real argument has obliged the writer to enter very much into detail, in treating the different parts. This effect will be very sensibly felt by the reader, as he travels over the space allotted to the consideration of the Jesuit society and exertions. This subject occupies as many pages as would be necessary for a complete history of the society, on a somewhat contracted scale. But although it approaches considerably to this character, no one would seek for a history of the society of Jesus in a volume of Bampton Lectures. Nor does it strictly answer to this character; and there are few readers, whatever leisure and perseverance they may command, who would contentedly peruse a long detail of the history of this society, directed and confined to the illustration of a single position, when, at the expense of very little greater additional time and attention, they may acquire a knowledge of its general history, which they may apply to any particular argument, as they have occasion. We rather doubt the propriety of adducing, in proof of any fact relative to the Jesuits, the celebrated provincial Letters of M. Pascal. With respect, however, to this society, it must be acknowledged, that Mr. Penrose has,

with great industry, brought together a large portion of very curious information. The whole work indeed is very creditable to the author, as a scholar in one department of theology: though from its neither attaching itself to any popular feeling of the times, nor being calculated to rank as a standard work, it is not likely, we apprehend, to attract much notice.

We shall enable our readers in some degree to judge for themselves, by producing an extract or two of what most struck us. In the outset of his argument, it naturally, if not necessarily, came under the consideration of the lecturer to propose the alternative of Christ's being a true teacher, and what he assumed to be, or either an impostor or an enthusiast. In his observations concerning enthusiasm, Mr. Penrose has the following liberal, and we think just, remark.

"Now all enthusiasm ought not to be indiscriminately reprobated. Often a generous, and sometimes a noble feeling, it elevates the mind to that lofty sphere of great and magnanimous conception, which, in respect of earthly things, is most favourable to heroism, and, in respect of divine, to piety. And if, as we contend, there have been men, in truth, so highly favoured by the divinity, as to be appointed the peculiar ministers of his will, the instruments by which his gracious dispensations have been revealed to the whole human race, we cannot easily suppose but that such men, however cool their natural temperament, must, in a limited sense, have necessarily become enthusiasts in the mighty cause committed to them. It cannot but have warmed their hearts, and communicated new vigour to their contemplations." pp. 11, 12.

In the fifth sermon, at the close, the character of our Saviour is drawn by the hand of a master, and with much originality. We shall not therefore apologize for presenting it nearly at length. The subject will always recommend itself to Christians, when the execution is in any degree correspondent.

"Christ uniformly commanded his disciples to be holy as their Father which is in
CHRIST. OBSERV. No. 89.

heaven is holy. He never authorised them to compromise truth: never instructed them to palliate falsehood. He pretended not to a severity of demeanour. He came eating and drinking: he conversed freely with publicans and sinners. The preservation of a conduct perfectly pure and unexceptionable must, to a man thus mixing in the detail of ordinary life, be far more difficult than perseverance even in the extreme of ascetic mortification. But the liberty of Jesus was without spot, as his piety was beyond comparison: his wisdom was unsullied by insincerity, and his zeal unmixed with violence." p. 144, 145.

But it is in portraying the peculiarity of excellence, or combination of opposite and generally inconsistent excellencies, in the character of Christ, that the merit of Mr. Penrose's description is most conspicuous.

"Let us forget, for a moment, those numerous indications of enthusiasm, or of imposture, which have been pointed out in the conduct of corrupted Christians. Let us, for example, suppose the founder of the order of the Jesuits to have merited all those splendid eulogies with which he has been decorated by his followers, or let us select from the records of history whatever favourite character may seem to us most worthy of admiration. We shall still find that the even and unaffected propriety of the virtues of Christ, none of them distorted, and none unreasonably preponderant, discriminate him not only from corrupted and mistaken men, but even from the wisest, and the best. In the contemplation of human virtue, it is rather the splendid excess than the accurate mean that we applaud. The highest eminence of courage is rarely to be found unaccompanied by temerity, nor is the habit of fortitude to be acquired, unless we encourage the spirit of daring. So also the most prepossessing examples of generosity may be tainted with some mixture of profusion, and many of the most animated exertions of patriotism may violate the precise rules of liberal and enlarged benevolence. Aberrations of this kind are to be pardoned, indeed, and perhaps praised, as productive of more good by increasing the activity, than of ill by transgressing the limits of virtue.

"But we admire the virtues of Christ with the most lively interest, though they are none of them exaggerated. As he was superior to the imperfections of our nature, so even in his excellencies he exceeded not that strict and even tenour, which those imper-

fections alone render it pardonable or proper for man to exceed. His character, though full of strength and meaning, is in nothing extravagant, in nothing disproportioned. He was pious, but not enthusiastic; temperate, but not austere; meek, but not abject; and heroic, but not rash. In the history of the most illustrious of mankind, we can in general readily trace their prominent and striking qualities. But in the character of Christ, though a character positively great, as well as unexceptionably pure, there is no one quality which predominates above the rest. All the virtues are so intimately and harmoniously blended, that, to use an appropriate, though obvious, metaphor, the whole of their colouring disappears. They are simply and uniformly luminous.

"Nor can this union of all the virtues in one perfect character be considered as less singular or impressive, because the several virtues may be thought naturally disposed to coalesce, and the same causes which are friendly to the production of one may, in a similar manner, be supposed friendly to that of all. This supposition may be true in part, but it is not true universally. The causes, which tend naturally to improve the contemplative, are not calculated to promote the active virtues. The causes which promote the active do not improve the contemplative. No one thing can be more different from another than the education of a philosopher from that of a hero. Calmness and regularity are the nurses of the one: difficulty and distress the energetic preceptors of the other. The different excellencies which we expect from each are the natural results of such different preparations of the mind. We require in the philosopher a cool and uniform tranquillity, and a life occupied in the serene investigation, or the undisturbed communication of truth. In the hero we look for a certain warmth of temperament, as not less proper than it is natural. We demand, not that he should choose his object of pursuit with sober judgment and philosophical discrimination, but that he should pursue whatever object he may choose with an earnestness and vigour which a philosopher does not possess; with an intrepidity undivided by doubt, and unchanged by misfortune, with contempt of danger and of death.

"In Christ, and in Christ alone, are the separate excellencies of these different characters united in their full perfection. It is the exact union of the contemplative and the active virtues which seems to constitute his chief peculiarity. And eminent, in truth, as each of these characters is by itself, little as it is to be expected that they should be found

united in the same person, yet we should at least have wanted that full internal evidence of his truth, which we now find in the character of Christ, had they not been united in him. Had he been the hero only, much as we might have admired his fortitude, or his zeal, yet we might justly have demanded the signs of divine wisdom in him who claimed to be the immediate messenger of heaven.

"And though men of mild and studious dispositions seem often to have supposed that a calm and dispassionate tranquillity includes every excellence of the mind, yet, I confess, that something more might reasonably be expected in a perfect example of life proposed not only to the approbation of sages, but also to the imitation of all men. I know not why the hardy and the active should be deemed less essential and important than the retired and contemplative virtues. They may be less characteristic of the philosopher, but they are not less useful to mankind, nor are they less calculated to elevate their possessor above low and selfish passions. It is certain, that they are not less conspicuous in the holy Author of Christianity. However eminent for a philosophical equanimity, he is equally to be distinguished by the praise of an heroic fortitude, and exertions of the most sublime beneficence. Where else is the same combination to be found? Could we even suppose that an impostor or an enthusiast might have disregarded the offer of a crown, or been unmoved by the treachery of a disciple, can it be possible, however, that possessing this meek and tranquil disposition he should have persisted in a uniform career, from the commencement to the close of his ministry, always firm though never impetuous, never abashed by obloquy, never disconcerted by ingratitude, never forsaken by the dignity which became the Son of God." p. 146—151.

At the end of the seventh Lecture, pp. 209—215, Mr. Penrose delivers his opinion on the subject of evangelizing India; and concludes, "that it is not so much to the exertions of missionaries that we must look for the future propagation of Christianity, as to the general dissemination of knowledge." Much has been said on this subject of late, and we have had occasion to state our own sentiments on it pretty largely. Nothing has occurred which should induce us to alter our opinion; and therefore we cannot but think, that, although the dissemina-

tion of knowledge be a very important collateral mean of promoting the knowledge of Christianity among heathens in general, and particularly in our Eastern dominions, yet the labours of pious missionaries are so far from being dispensable, that without them no knowledge, strictly Christian, will ever extensively prevail.

In a dedication to the archbishop of Canterbury, Mr. Penrose represents his Lectures as supplemental to the celebrated ones of professor White, and himself as a labourer in the same department, although not a writer of the same class. Without any invidious comparison of the literary merits of these authors, which form no part of the ground of our opinion, we are disposed to think, that the popularity of the former lecturer will not descend to his present successor. In an examination of the claims of the Arabian Impostor there was a novelty, which, added to the inaccessible nature of the sources from which information on the subject was derived, and the known as well as professional acquirements of the author in that unexplored region, would excite considerable interest, although the performance should not be recommended by the elaborate attention paid to the structure of its parts, and the fascinating polish given to its language.

Review of PALEY'S Sermons.

(Continued from p. 244.)

WE feel no small satisfaction in being able to resume our remarks on Dr. Paley's Sermons, now to be considered as to their practical tendency, under the sanction of a sentiment quoted from himself, to which he has our hearty assent. Speaking of the love of God, and asserting *doctrinally* that it is the gift of the Spirit; "Therefore," he concludes, "it is to be sought for by earnest and peculiar prayer."

"That is the practical use to be made of, and the practical consequence to be drawn from, such representations; the very pur-

pose probably for which they were delivered: the mere point of doctrine being seldom that in which Scripture declarations rest." p. 48.

We most cordially agree with our author, that the doctrines of the Bible are all practical, and are intended for practical purposes. And upon this we found a legitimate inference, That if doctrine necessarily leads to practice, then practice also is intended to spring from doctrine; and the practical standard of an author will, for the most part, vary with his doctrinal one. Now we have no hesitation in offering Dr. Paley himself as a warrant for our inferences: and we think it will be manifest to every considerate reader of these Sermons, without entering too minutely on the subject, that, in general, whatever either of excellence or defect may appear in their practical tendency, may be all traced to the author's doctrinal tenets, and general principles of faith.

We think, in the first place, that an immense advantage is derived from the circumstance of the author always appearing to us as a Christian, with the garb and language of a man believing in his Bible. His is no deference to this philosopher, or to that school. He transcribes from Him who spake, indeed, "*plenius et melius Chrysippo et Crantore;*" "who spake as never man spoke:" his motives, principles, views, and aims, have all the solemn hues of eternity upon them. The practical effect of which is exceedingly obvious. It clearly engenders a settled seriousness and thoughtfulness of mind, which perhaps is unknown to any other school of reasoning moralists. It fixes them on the preacher, and makes him anxious to fix them on his hearers. "One might have expected," says our author, "that events so awful and tremendous, as death and judgment; that a question so deeply interesting, as whether we shall go to heaven or to hell; could in no possible case, and in no constitution of mind whatever, fail of exciting the most serious apprehension and concern." p. 10. It is to this

thorough conviction in his own mind, we are persuaded, that we owe the sermon where this passage is to be found, and which we think as useful and striking a discussion on "Seriousness in Religion," its use, its hindrances, and its helps, as any we ever remember to have met with. Our author has indeed interested us so much on this subject, that we cannot forbear indulging our readers with the following extract from a most excellent sermon (the 17th) on nearly the same subject.

"I can have no hope at all of a man, who does not find himself serious in religious matters, serious at the heart. If the judgement of Almighty God at the last day; if the difference between being saved and being lost; being accepted in the beloved, and being cast forth into outer darkness; being bid by a tremendous word either to enter into the joy of our Father, or to go into the fire prepared for the devil and his angels, for all who have served him and not God: if these things do not make us serious, then it is most certain, either that we do not believe them, or that we have not yet thought of them at all, or that we have positively broken off thinking of them, have turned away from the subject, have refused to let it enter, have shut our minds against it, or, lastly, that such a levity of mind is our character, as nothing whatever can make any serious impression upon. In any of these cases our condition is deplorable; we cannot look for salvation in Christ's religion under any of them. Do we want seriousness concerning religion, because we do not believe in it? We cannot expect salvation from a religion which we reject. What the root of unbelief in us may be, how far voluntary and avoidable, how far involuntary and unavoidable, God knows, and God only knows: and, therefore, he will in his mercy treat us as he thinketh fit; but we have not the religion to rely upon, to found our hopes upon: we cannot, as I say again, expect salvation from a religion which we reject." pp. 273, &c.

Another practical advantage of this plan, is the model which it teaches us to erect for virtue. As "never man spake like" "the man Christ Jesus," so no man ever acted as he acted; and therefore, in referring every thing directly to the standard of Christianity, we find ourselves at once in juxtaposition

with the brightest of all examples, Him who was expressly called the Light of the World. The effect of such a comparison, which it is easy to foresee, we think might easily be illustrated from Serm. VIII. on "Prayer in Imitation of Christ." We quote the last paragraph, as containing a description of prayer on a particular occasion, formed on this model, which we think beautiful and affecting.

"But, whatever may be the fortune of our lives, one great extremity, at least, the hour of approaching death, is certainly to be passed through. What ought then to occupy us? What can then support us? Prayer. Prayer, with our blessed Lord himself, was a refuge from the storm; almost every word he uttered, during that tremendous scene, was prayer: prayer the most earnest, the most urgent; repeated, continued, proceeding from the recesses of his soul; private, solitary: prayer for deliverance; prayer for strength; above every thing, prayer for resignation." pp. 149, 150.

Another great and material advantage, to name no more, is the general choice of practical topics to which it leads the preacher. It need not now, we trust, be demonstrated, that the Bible is of all books the most interesting and affecting repository of moral sentiment. Its mode of treating morality, and of approximating it to the heart, is a peculiarity no less to be insisted on, than that of the principles on which it founds its morality. As, therefore, in proportion to the preacher's assumption of Scripture ground will be, most probably, his selection of its practical topics; so by this selection will he gain of course, or rather will his hearers gain, the practical advantage we speak of. And thus we have no doubt the case stands with Dr. Paley and his readers. We are always carried forward with instruction and delight, because we in fact most generally find ourselves on Scripture ground. His topics, his arguments, his way of considering the subject, are strictly scriptural. And whatever superiority, whether of illumination, feeling, or conviction, attends de-

cidedly upon such a course, it will easily be seen Dr. Paley has effectually secured. Perhaps our readers may be dissatisfied with finding our only illustration of this remark to be a hungry reference to the table of contents; but if they will cast their eyes only over that surface, they will find the circumstance here described most abundantly apparent: that is, they will find topics without number—we had almost said without exception—exclusively scriptural. Seriousness in Religion—The Love of God—Meditating upon Religion—Of the State after Death—Of Purity of the Heart and Affections—On Taste for Devotion—Of the Doctrine of Conversion. Such are the seven first topics; and we must say of them all, there is a peculiarity in them, a scriptural peculiarity. We should not expect such to be the subjects of the seven first chapters in Seneca's *Morals*: and in looking over some, even of our Christian divines—we must add, of one esteemed, and justly esteemed, 'lumen ecclesiæ;' one too with whom we have once compared our author to his disadvantage---that the perusal of the table of contents to some of his volumes not unfrequently reminds us more of the Roman moralist, than they do of Jesus Christ. Not that, in order to produce the difference which we are here illustrating, it is necessary to leave out 'legal' topics, far from it; nor, on the other hand, to bring in a host of scriptural quotations, neither of which (perhaps the latter too little *) is the characteristic of Dr. Paley: but it is necessary to remind

* This remark, indeed, we might almost be inclined to retract, when we find such quotations as the following: "He that liveth, and believeth in me, shall not die eternally," from our Lord himself: and, "the Lord moveth out of his place to punish the wicked," from the Psalmist. Something like the latter is to be found in *Is.* xxvi. 21, and the former is taken from our burial service. We do not pledge ourselves also (though silent upon them) to the justice of all the expositions our author has given of certain difficult passages.

us at least, if not tell us, of what the Scripture asserts; it is necessary to stand on that basis, assume that standard, and display that spirit on all occasions; and to this it is we feel ourselves indebted for the strong interest we cannot but take in Dr. Paley's performances.

To pass from these general remarks to the practical effects produced, secondly, by a particular doctrine; choosing that one, of all others, which we have before suggested as being most correctly stated by Dr. Paley—viz. the doctrine of divine interposition—we shall find no cause to retract our primary assertion; if we take it in the view of promoting just and appropriate regards towards the Supreme Being, such as love, gratitude, affiance or trust, and the rest. The *mind*, persuading itself of the presence and interference of God on all occasions; individually, if we may so speak, as well as generally; in small things as well as in great; "in clouds and in the wind," as well as "far as the solar walk or milky way;" will very soon, with Dr. Paley, impress on the *heart* also, even from "a night's rest or a comfortable meal," sentiments of "gratitude towards God. The use of our limbs, the possession of our senses, every degree of health, every hour of ease, &c. will carry our thoughts to the same object." Vide *Serm.* II. p. 42. It will teach us also "trust and confidence in God, under circumstances of discouragement and perplexity. To lift up the feeble hands and languid eye; to draw and turn with holy hope to our Creator, when every comfort forsakes us, and every help fails; to feel and find in him, in his mercies, his promises, in the works of his providence, and still more in his word, and in the revelation of his designs by Jesus Christ, such rest and consolation to the soul, as to stifle our complaints, and pacify out murmurs; to beget in our hearts tranquillity and confidence, &c. &c." pp. 518, 519.

But another practical duty to which this doctrine seems evidently

to have led our author, is that of prayer. We have already described this duty as resulting from the imitation of Christ. And if from that consideration we had learnt both the manner and the subjects of prayer; from this doctrine, in addition to these, the author seems led to the true foundation and principle of prayer. That is, he neither seems to view it, with the formalist, as a mere 'opus operandum,' an acknowledgment, as it were, due as from a vassal to his lord, but yet terminating wholly in itself: neither does he, with some modern speculators, refine upon it as the *instrumental*, so to speak, rather than the *conditional* means of procuring that state of mind for which we pray; but simply, broadly, and strongly, in the true spirit of Scripture, he founds the necessity of prayer alone upon the *categorical* promises of God made to prayer. "Ask, and ye shall have;" "God shall give his Holy Spirit to them that ask it;" seems in Dr. Paley's mind, as it is in truth, all that is or ought to be said upon the subject. "Whatever is represented in Scripture to be the gift of the Spirit, is to be sought for by earnest and peculiar prayer. . . . Let us not fail therefore; let us not cease to entreat the Father of mercies, that the love of him may be shed abroad in our heart continually. It is one of the things in which we are sure that our prayers are right in their object; in which also we may humbly hope, that, unless obstructed by ourselves, they will not be in vain." p. 43. We shall gratify our readers, we are sure, by adding the following quotation from Serm. XXV, "On the Influence of the Spirit;" which they will see fully justifies all that we have advanced on the effects of the belief here considered.

"I proceed to state the particular duties which relate to the doctrine of spiritual assistance. And the first of these duties is, to pray for it. It is by prayer that it is to be sought; by prayer that it is to be obtained. This the Scriptures expressly teach. 'How much more will your heavenly Father give the Holy Spirit to them that ask him?' The

foundation of prayer, in all cases, is a sense of want. No man prays in earnest or to any purpose for what he does not feel that he wants. Know then and feel the weakness of your nature. Know the infinite importance of holding on, nevertheless, in a course of virtue. Know these two points thoroughly, and you can stand in need of no additional motive (indeed none can be added), to excite in you strong unwearied supplications for divine help: not a cold asking for it in any prescribed form of prayer, but cryings and supplications for it, strong and unwearied. The description, in the Epistle to the Hebrews, of our Lord's own devotion, may serve to describe the devotion of a Christian, praying, as he ought, for the Spirit; that is, praying from a deep understanding of his own condition, a conviction of his wants and necessities. 'He offered up prayers and supplications with strong crying and tears unto him, that was able to save him from death; and was heard in that he feared.' This is devotion in reality." pp. 392—394.

He proceeds then to state particular occasions for prayer; then the necessity of prayer for *assistance in prayer*, &c.; all of which we most strongly recommend to the attention of the reader, and adduce as a most interesting and edifying proof, that with Dr. Paley, as with all right thinkers on the subject, a religion of grace is in fact a religion of prayer.

The last point to be noticed under this head, and a remarkable one, is the high standard of morality which Dr. Paley has evidently learnt in this school. If any one proposition is clearer than another, it is, that uniformly, both in theory and in fact, the standard of practice will be found exactly proportioned to our notions upon the necessity of divine assistance. It is out of all nature, as much so as for water to rise spontaneously above its level, that a man's settled and determined notion of his duty should rise above the powers with which he feels himself invested. And when we reflect what human nature is; when we consider how weak the man, who has examined himself, is conscious of being; and how much weaker, if possible, he is who has not had even resolution for

that task; we shall not be surprised at the meagre and dwarfish pictures of virtue which those men universally paint to themselves, who practically and habitually draw all their resources from within. "Man will be man," or, "it is more than human nature can bear," with a train of such-like edifying apophthegms, are the constant forerunners, the sure symptoms, the genuine fruits of such a profession or style of belief: and happy should we be, if sentiments of this nature did not daily swarm, openly or covertly, in conversation, in essays, in tracts, and even in sermons! In the sermons of Dr. Paley they do not appear. In the sermons of Dr. Paley, wherever the Christian character is exhibited, it shines in colours worthy of its name. "Holy, harmless, undefiled, separate from sinners," was the portraiture of an original, delineated by a master; and we are not disappointed in our search, any more than we are at a loss to account, for the same features in the character *here* portrayed to us. We feel, and we rejoice to feel, the reason: nor should we ever despair of finding them traced by one, who, in copying the lines of the master-painter, grounds them on the same basis which sustained the virtues of the original. In truth, the Spirit of Christ in the disciples of Christ, is the grand summary and secret of all the virtues they exhibit; and the assumption of this doctrine by Dr. Paley has made his Christians what they are. We might instance here in extracts from various parts of the volume before us; from Sermon XXI. "On pure and undefiled Religion;" Sermon XIX. "On the Need of a Redeemer;" XVII. "On Seriousness of Disposition;" V. "On Purity of Heart and Affections;" in which latter we noticed the following striking observation: "The text enjoining the imitation of Christ upon earth, in order that we may become like him in heaven, does not say, do good even as he went about doing good; but it says 'purify your-

selves, even as he is pure.'" Whence the author draws most excellent remarks on mortifying especially sins of the heart and affections, &c. In Sermon XXVIII. we find the following character of real holiness deduced from its proper source.

"But how incapable we are of doing without God's Spirit, of proceeding in our spiritual course upon our own strength and our own resources, of finally accomplishing the work of salvation without it, the strong description which is given by St. Paul, may convince us, if our own experience had not convinced us before. Many of us, a large majority of us, either require, or have required, a great change, a moral regeneration. This is to be effectuated by the aid of God's Spirit. Vitiating hearts will not change themselves; not easily, not frequently, not naturally, perhaps not possibly. Yet 'without holiness no man shall see God.' How then are the unholy to become holy. *Holiness* is a thing of the heart and soul. It is not a few forced, constrained actions, though good as actions, which constitute holiness. It must reside within us: it is a disposition of soul. To acquire, therefore, that which is not yet acquired, to change that which is not yet changed, to go to the root of the malady, to cleanse and purify the *inside* of the cup, the foulness of our mind, is a work of the Spirit of God within us." pp. 434, 435.

We cannot forbear adding the following most just, we should say most awful, appeal to those who, speaking on this very point, make the common excuse for their imperfections, that "they have done all they could." The answer given is this:

"Now until, by supplication and prayer, we have called for the promised assistance of God's Spirit, and with an earnestness, devotion, perseverance, and importunity, proportioned to the magnitude of the concern; until we have rendered ourselves objects of that influence, and yielded ourselves to it, it is not true, 'that we have done all that we can.' We must not rely upon that excuse; for it is not true in fact. If experiencing the depravity and imbecility of our nature, we see in this corruption and weakness an excuse for our sins, and taking up with this excuse, we surrender ourselves to them; if we give up, or relax in, our opposition to them, and struggles against them, at last consenting to our sins, and falling down with the stream,

which we have found so hard to resist; if things take this turn with us, then are we in a state to be utterly, finally, and fatally undone. We have it in our power to shut our eyes against the danger; we naturally shall endeavour to make ourselves as easy and contented in our situation as we can; but the truth, nevertheless, is, that we are hastening to certain perdition. If, on the contrary, perceiving the feebleness of our nature, we be driven by the perception, as St. Paul was driven, to fly for deliverance from our sins, to the aid and influence and power of God's Spirit, to seek for divine help and succour, as a sinking mariner calls out for help and succour, not formally, we may be sure, or coldly, but with cries and tears and supplications, as for life itself: if we be prepared to co-operate with this help, with the holy working of God's grace within us; then may we trust, both that it will be given to us (yet in such manner as to God shall seem fit, and which cannot be limited by us); and also that, the portion of help which is given being duly used and improved (not despised, neglected, put away), more and more will be continually added, for the ultimate accomplishment of our great end and object, the deliverance of our souls from the captivity and the consequences of sin." p. 403—405.

We are conscious that quotations of this kind generally produce a less striking appearance, than when taken in context with others, all of the same standard and complexion. How far that may now be the case, our readers will determine, whilst we proceed to a third head of observations, —upon the practical effect of Dr. Paley's views of human nature. Some deficiency, it is true, we have already noticed, (we think a *fundamental* deficiency) on this point, of which we may have hereafter to allude to the effect upon some of his practical inferences. But, happily, his views of human infirmity and degeneracy at least proceed so far, and seem so thoroughly the result of his mature and deliberate judgment, as to have led him most deeply to search into the mysteries of the heart. And if we were to pronounce on what has chiefly struck us in our perusal of this volume, it would be the good use he has made of his researches upon this head. In his practical discussions upon the latent and

ever-shifting principles and operations of the human mind, we are really sometimes reminded of the Doctor's old propensity for anatomy; and his discernment and delineation of character we think such, as to make it hard to believe him not to have been a practitioner, as well as theorist, in this chirurgery of the heart. It is such indeed, that, whilst we consider it as lying at the root of all sound, useful, practical, preaching, we must say it so far contradicts our position, as to appear in Dr. Paley far more conspicuous than in many whom yet we might be tempted to consider as more orthodox dogmatists on this point. Much we could wish, that many of those divines, who hold the soundest notions upon the original and derived depravity of human nature, would be at the trouble of tracing out the various ramifications of this master principle to their ultimate issue; that they would *prove* as well as assert its existence, and investigate as well as warn us of its symptoms. It is a bad thing, in speaking of the heart, to realize, not indeed a perverted, though an accommodated, use of the old adage; "*Damnatio quod non intelligunt.*" The world, we shall find, will not be satisfied—they *cannot* be so---with the mere assumption of all the Scriptures have laid down on this subject: much less will they be convinced by barren positions, or find the means, even if they were, of amending and reforming their obliquities. And, we fear, for want of this spirit of calmness, candour, and cool investigation of the subject, many even good men remain both ignorant themselves and the cause of ignorance in others, where knowledge is in truth virtue, and theory most peculiarly goes hand in hand with experience. Dr. Paley, on his narrower principles, has probed human nature, as far as these principles could possibly carry him; and we cannot conceive that any man will rise from these sermons without an increased knowledge of himself, and his state. We might

refer to many sermons as a proof of our position. His remarks on the course of a licentious man, in Serm. XXXII.*; on the difficulties he is preparing for himself, and the best method of repentance; all shew a knowledge of this kind, and are of a most interesting nature. Indeed, we think the whole sermon admirable, and a master-piece of reasoning in its kind. We could wish to see it printed separate, and think it would be sufficiently plain for general circulation as a tract addressed to the licentious. In Serm. XIV. "On Virtue producing Belief, and the contrary," we have remarks in the same strain. One we shall quote, as a specimen of the rest.

"Now the case appears to me to be no other than this: A great many persons, before they proceed upon an act of known transgression, do expressly state to themselves the question, whether religion be true or not; and in order to get at the object of their desire (for the real matter to be determined is, whether they shall have their desire gratified or not), in order, I say, to get at the pleasure in some cases, or in other cases, the point of interest, upon which they have set their hearts, they choose to decide, and they do in fact decide with themselves, that these things are not so certain, as to be a reason for them to give up the pleasure which lies before them, or the advantage, which is now, and which may never be again, in their power to compass. This conclusion does actually take place, and, at various times, must almost necessarily take place, in the minds of men of bad morals. And now remark the effect, which it has upon their thoughts afterwards. When they come at another future time to reflect upon religion, they reflect upon it as upon what they had before adjudged to be unfounded, and too uncertain to be acted upon, or to be depended upon: and reflections, accompanied with this adverse and unfavourable impression, naturally lead to infidelity. Herein, therefore, is seen the fallacious operation of sin; first, in the circumstances under which men form their opinion and their conclusions

concerning religion; and, secondly, in the effect, which conclusions, which doubts so formed, have upon their judgment afterwards. First, what is the situation of mind in which they decide concerning religion? And what can be expected from such a situation? Some magnified and alluring pleasure has stirred their desires and passions. It cannot be enjoyed without sin. Here is religion, denouncing and forbidding it on one side: there is opportunity, drawing and pulling on the other. With this drag and bias upon their thoughts, they pronounce and decide concerning the most important of all subjects, and of all questions. If they should determine for the truth and reality of religion, they must sit down disappointed of a gratification, upon which they had set their hearts, and of using an opportunity, which may never come again. Nevertheless they must determine one way or other. And this process, viz. a similar deliberation and a similar conclusion, is renewed and repeated, as often as occasions of sin offer. The effect, at length, is a settled persuasion against religion. For what is it, in persons who proceed in this manner, which rests and dwells upon their memories? What is it which gives to their judgment its turn and bias? It is these occasional decisions often repeated; which decisions have the same power and influence over the man's after-opinion, as if they had been made ever so impartially, or ever so correctly: whereas, in fact, they are made under circumstances which exclude, almost, the possibility of their being made with fairness, and with sufficient inquiry. Men decide under the power and influence of sinful temptation; but, having decided, the decision is afterwards remembered by them, and grows into a settled and habitual opinion, as much as if they had proceeded in it without any bias or prejudice whatever." p. 232—235.

We cannot forbear, though not strictly to this point, quoting from the same sermon the author's remarks on the necessity of the Spirit to influence the faith (or rather, we should say, the *reason*) of a Christian, as much as his practice. "There is no reason why God's assisting grace should not extend to our faith, as well as to our practice; our perceiving the truth, as well as our obeying the truth, may be helped and succoured by it. God's Spirit can have access to our understandings, as well as our affections. He can

* The sermon is on "Preservation and Recovery from Sin." Would not a juster view of the natural state of man have led him to have written, on "Recovery and Preservation from Sin?"

render the mind sensible to the impressions of evidence, and the power of truth." p. 238. He then beautifully describes one who is a fit object for this divine illumination, and concludes the sermon with an exhortation to "all, especially those who find themselves in a dissatisfied state of mind, to fly to prayer." p. 241.

We must detain our readers with one more long but striking quotation, bearing upon this subject, describing the symptoms of grace and of a growing piety of disposition. It is found in Serm. XXV. and, we think, concentrates as much true knowledge and just thinking on that subject, as we have found in any similar passage of any writer, even up to the very days of Baxter himself.

"The efficacy of the Spirit is to be judged of by its fruits. Its immediate effects are upon the disposition. A visible outward conduct will ensue; but the true seat of grace and of spiritual energy is in the heart and inward disposition. Whenever, therefore, we find religious carelessness succeeded within us by religious seriousness; conscience, which was silent or unheard, now powerfully speaking and obeyed; sensuality and selfishness, the two grand enemies of salvation, the two great powers of darkness, which rule the natural man, when we find even these giving way to the inward accusing voice of conscience; when we find the thoughts of the mind drawing or drawn more and more towards heavenly things; the value and interest of these expectations plainer to our view, a great deal more frequent than heretofore in our meditations, and more fully discerned; the care and safety of our souls rising gradually above concerns and anxieties about worldly affairs; when we find the force of temptation and of evil propensities, not extinct, but retreating before a sense of duty; self-government maintained; the interruptions of it immediately perceived, bitterly deplored, and soon recovered; sin rejected and repelled; and this not so much with increase of confidence in our strength, as of reliance upon the assisting grace of God; when we find ourselves touched with the love of our Maker, taking satisfaction in his worship and service; when we feel a growing taste and relish for religious subjects, and religious exercises; above all, when we begin to rejoice in the comfort of the Holy

Ghost; in the prospect of reaching heaven; in the powerful aids and helps which are given us in accomplishing this great end, and the strength, and firmness, and resolution, which, so helped and aided, we experience in our progress: when we feel these things, then may we, without either enthusiasm or superstition, humbly believe, that the Spirit of God hath been at work within us. External virtues, good actions will follow, as occasions may draw them forth: but it is *within* that we must look for the change, which the inspiration of God's Spirit produces." pp. 398—400.

It is impossible, we think, wholly to do justice to Dr. Paley's excellencies on this head, any more than before, unless we could assemble all the lesser passages continually occurring, which serve to shew how deeply he had reflected at every turn on this important subject. He never hazards a position with respect to the posture of the heart at any given-time, which does not prove how closely he had inspected it, and which is not accompanied with some sound and good reason for the opinion he advances. We think the illustrations peculiarly good with which he accompanies the following position in Serm. XIX: "I can hardly mention a branch of our duty, which is not liable to be both impure in the motive and imperfect in the execution, or.....in which our endeavours can find their hopes on any thing but extended mercy," &c. p. 205. His description of the dangers arising from an unguarded admission of the inevitable weakness of human nature, in Serm. XXVII. is very good. His two sermons, also, "On the Duty and Benefit of thinking more of our Sins than our Virtues," are excellent in their kind, and, we think, quite new. His discrimination between false and true religion, with the deceits practised by men on their own hearts in this particular, we think well (that is, both truly and usefully) stated in Serm. XXI. "on pure and undefiled Religion." And we shall conclude our references by a quotation from Sermon XXX. "on Neglect of Warnings," which we give as a

specimen of our author's accurate style of reasoning upon the phenomena of the human heart.

"It will be said, that the events which ought to warn us are out of our mind at the time. But this is not so. Were it that these things came to pass in the wide world only at large, it might be that we should seldom hear of them, or soon forget them. But the events take place where we ourselves are; within our own doors; in our own families; amongst those with whom we have the most constant correspondence, the closest intimacy, the strictest connexion. It is impossible to say that such events can be out of our mind; nor is it the fact. The fact is, that, knowing them, we act in defiance of them: which is neglecting warnings in the worst sense possible. It aggravates the daringness; it aggravates the desperateness of sin: but it is so nevertheless. Supposing these warnings to be sent by Providence, or that we believe, and have reason to believe, and ought to believe, that they are so sent, then the aggravation is very great." p. 460.

After an enumeration of so many excellencies in the practical part of Dr. Paley's sermons, it might almost be doubted whether we had left room for any animadversions under this head: that is, whether we can trace any deficiencies in his practical statements, owing to those we have noticed in doctrine; which may correspond to the excellencies of the one, owing to the correctness, where we find it, in the other. We enter on them with reluctance, and shall be very short in stating them; not wishing to diminish the general good impression which we have intended hitherto to leave on the minds of our readers. But we must add, that there *are* deficiencies; and if we were asked to state, why we imagine our author to have been in the main so very sound, so strikingly useful on points of practice, we should say it was rather owing to the extreme penetration of his mind, in seeing and following up all the bearings of his several principles, as far as he held them, than to his actually holding them in the extent which we could have wished. And as it is possible, perhaps, now to find a still higher strain of Christian

piety, and closer views of human nature, in men evidently his inferiors in sagacity, but his superiors in orthodoxy; so we incline to think, that had his views of doctrine been more exactly conformable to what, with our church, we denominate orthodoxy, the exercise of the same acuteness would not only have carried him farther, but even have left him without a superior, and with very few rivals, in any age or church, on the ground either of accurate delineations of human corruption, or of just conceptions of Christian holiness.

Our objections to things, as they now stand, in Dr. Paley, may be comprised in one sentence; viz. that we perceive a deficiency, it might be called, a *necessary* deficiency, in the various practical results arising particularly out of the doctrine of redemption by Christ. We have objected before to his doctrinal notions on this head, as neither carrying him sufficiently high in his views of Jesus Christ, nor sufficiently low in his views of human ruin. We have now then to say, that as to the practical result from these doctrines---viz. faith, or a reliance on the merits of the Saviour, accompanied with suitable regards towards him, from a view of his salvation in all its bearings and extent---we think our author equally deficient. This reliance upon Christ must, it is clear, rise in importance exactly in proportion to the distance which we place between man's condition, who is to be raised, and Christ's dignity, who is to raise him; and it will appear, we apprehend, to the attentive reader, that this, which is really as true and practical a duty in the scale of Christian morals, as charity, or purity, or any other virtue, holds but a very subordinate rank in Dr. Paley's code: nor, indeed, any such rank at all as exalts it to the one only and indispensable *justifying* principle. It is true, Dr. Paley rightly states the mercy of God in Christ as the *only cause* of our justification, and exposes well

the danger of attributing any such *causality* to faith, any more than to good works: but then, deeming himself well clear of this difficulty, we find him in the next page without scruple lumping together faith and good works as the *condition* of justification; and in such a way, that, in looking for this first necessary principle of vital godliness, we scarcely find even the word in his statement; but merely "Christ the cause, good works the condition of salvation." Vid. p. 318, in a sermon written expressly on this subject. The distinction for which we imagine the orthodox divine would contend, is, Christ the *cause*, faith the *condition* (if any such word is to be used), and good works the *fruit*. And it is curious to observe, that so necessary is this distinction, even in Dr. Paley's own mind, for *practical* purposes, that in the very next sermon, where he by no means intends any professed statement upon the subject, he yet incidentally adopts this very distinction, only under another form, in order to guard against imperfect conceptions of virtue.

"In like manner concerning faith in Jesus Christ. St. James has recorded his opinion upon that subject. His doctrine is, that the tree which bears no fruit cannot be sound at the root; that the faith which is unproductive is not the right faith: but then this is allowing (and not denying,) that a right faith is the source and spring of true virtue: and had our apostle been asked to state the principle of religion, I am persuaded he would have referred us to a true faith." p. 327.

We agree with Dr. Paley; it is the true principle of religion; and from our conviction of its importance, in that character, arises our anxiety to see it strongly enjoined, as an important practical duty. We wish to see it stated *as it is*; and when so stated, we feel no shame, as we fear no danger, in strongly asserting it to be, what the Scriptures uniformly represent it, the primary and exclusive principle, through Christ, of our justification

before God. "By grace are ye saved, through faith."

We could pursue this subject, had we time or inclination for it, to those other regards, at which we hinted, as due towards the Saviour of the world. We could wish oftener to have seen a distinct reference to the great blessings of salvation, particularly when delineating the principles of *love to God*. We could wish in general, that some duties, arising out of the various relations by which Christ stands connected with believers, had been stated; and that others had been *more strongly* stated; that is, stated more in the style of the apostles themselves; men in whose view evidently, as in their writings, Christ was "all in all." Indeed, if we must refer to one place more than another, which has dissatisfied us upon this point, it is the very place in which the author has actually attempted a statement of the duties arising out of our connection with Christ as a Redeemer. We think the statement in no point of view adequate to the mighty occasion which calls it forth. "Partially," he says, in Serm. XVIII. on the Death of Christ, "as we may, or perhaps must, comprehend this subject, in common with all subjects which relate strictly and solely to the nature of our future life, we may comprehend it quite sufficiently for one purpose; and that is, gratitude. It was only for a moral purpose that the thing was revealed at all; and that purpose is a sense of gratitude and obligation," &c. p. 290.

Having then done our duty as reviewers, in just stating our objection, and turning the attention of our readers to what we conceive a vulnerable point; we shall dismiss this part of our subject with a single question, which perhaps may suggest a strong reason for treading lightly on Dr. Paley's memory. It is this: whence does it happen that Dr. Paley meets the doctrines of Scripture, its *peculiar* doctrines, so

boldly and distinctly as he does?—
We remember the time—

— quanto cogor meminisse dolore
Temporis illius!

when other language was held by “the obliged servant and chaplain of the Right Rev. Lord Bishop of Carlisle,” than what we now read in the sober sermons of the Rector of Bishopwearmouth. And it is this difference (shall we say this change?) in Dr. Paley's sentiments, which has served perhaps much to increase the interest with which we confess we have perused the present volume. We remember the terms of reprobation once used by our divine towards those, who “applied to the personal condition of Christians at this day, those titles, phrases, propositions, and arguments, which belong solely to Christianity at its first institution.” And in the memorable sermon containing those sentiments, we recollect, as an illustration of his argument, the position,

“That the conversion of a grown person from Heathenism to Christianity, which is the case of conversion commonly intended in the Epistles, was a change of which we have now no just conception; it was a new name, language, society, faith, hope, &c. &c.; and accompanied with the pardon of his sins, was such an æra in a man's life, such a revolution of every thing that was most important to him, as might well admit of those strong figures, a regeneration, a new birth, being dead to sin, &c. &c. &c.” “No change,” it was further added, “equal or similar, could be experienced by any one educated in a Christian country . . . consequently, whilst we retain the language . . . some, in order to satisfy these expressions to their full extent, have imagined to themselves certain perceptible impulses of the Holy Ghost, by which, in an instant . . . they are ‘regenerate,’ ‘born of the Spirit,’ made ‘new creatures,’ ‘the sons of God,’ &c.” and he concludes, “If such expressions of Scripture do not mean this, what do they mean? To which we answer, nothing, nothing, that is, to us; nothing to be found or sought for, in the present circumstances of Christianity.”

I. compare these sentiments

with the sermon in the present volume upon “Conversion*.”

“The persons in our congregation, to whom we must preach conversion *plainly and directly*, are those who, with the name of Christians, have passed their lives without any internal religion whatever, &c. &c. At this day we have not Jews and Gentiles to preach to; but these persons are really in as unconverted a state, as any Jew or Gentile could be in our Saviour's time. . . . No one, in the situation above described, can be saved without undergoing conversion, and he must necessarily both be sensible of it at the time, and remember it ever afterwards. It is too momentous an event ever to be forgot, &c.”

Let us add to this, his admission, in the same sermon, that John iii. 3—5, “is fairly interpreted of the gift of the Spirit; and that when this is given, there is a new birth, a regeneration, &c.” And then let us ask, is the variation in the former case merely accidental, official, *complaisant*, as contained in a sermon preached before the Bishop and Clergy of the Diocese of Carlisle; or is it, in the latter case, rather intentional, fundamental, *penitential*? It is indeed a gratification to us to have heard it reported, on good authority, that, during the latter

* This sermon, from which we have made the preceding extract, has been lately reprinted in a volume entitled, “Sermons and Tracts by the late Dr. Paley;” which volume contains only a republication of a few sermons which we suppose were nearly in every one's hands before; a tract against subscription to Articles, which, for the honour of Dr. Paley's memory, should have been consigned to perpetual oblivion; and two more tracts, one a Spelling Book, and the other a help for Visiting the Sick, which last occupy nearly two-thirds of the whole volume. Of course it is printed well, on “wire-wove and hot-pressed,” in large print, to be read without spectacles; and, for the further instruction of the readers, it contains several chapters at full length, out of the Gospels of St. Matthew, St. Mark, and St. Luke; the Church Catechism, and her Service for the Visitation of the Sick. In short, such an infamous specimen of book-making we think scarcely ever disgraced a London bookseller: and we trust that Messrs. Faulder and Son have better claims than such a volume on the patronage of the public.

part of Dr. Paley's life, a very material alteration for the better did actually take place in his private religious sentiments; a fact which we are happy to mention as such, though not intending to deduce from it the general inference, that a man's correctness upon paper, even though in treating of the most solemn truths of Christianity, amounts to demonstration (far from it) that he is equally correct in the application of those truths to his own conscience.

We cannot forbear from adding, that we understand, at the period of his life alluded to, that Dr. Paley was familiar, in his privacies, with a volume of sermons by the late venerable Mr. Milner, of Hull: and we think it a just ground for inferring that many of his late sentiments were formed upon that model, when we find a great similarity between the two writers; and when, particularly, in one sermon of Dr. Paley's, that on Conversion, we find the following passage from Mr. Milner's 'Character of Saul,' copied almost verbatim. "Now, brethren, consider, is your obedience partial? Are there some sins in which you live continually, some duties which you continually neglect? Do not think your discharge of these will excuse your omission of other duties. You shew by this conduct the hatred of your heart against the will of God, and your want of sincerity. A true child of God obeys all the commands of God. If he sins, he grieves, and repents, and rises again. He cannot allow himself in any sin whatever. This is the essential difference between him and you. Cost what it may, he contends against, he combats all sin. He makes no compromise with it: he hates it with perfect hatred, and is seriously seeking its universal destruction." Compare this with pp. 130, 131, of Dr. Paley's sermons*.

* We have no time now to consider, though we recommend to the attention of the reader, a remarkable passage, to be found p. 47, which, compared with Dr. Paley's

We have little space left for ourselves, and we fear our readers but little patience on their part, for some concluding remarks on the general style and manner of these valuable sermons. Our sentiments, indeed, on this head, will have been, in great measure, collected from incidental observations we may have dropped, when speaking of their matter. But we cannot refrain from mentioning, in express terms, our high sense of their ability, considered as a series of statements and discussions upon interesting subjects. Indeed, we apprehend them, in this point of view, to be almost new in the annals of modern practical theology. We have able summaries of faith, we have sound precepts of morality, we have strong exhortations to Christian piety; but for a close investigation of principles, a lucid-developement of systems, a calm and manly discussion of important difficulties (all perhaps owing what of obscurity they possess to their general and easy admission), we confess we seek in vain the satisfaction elsewhere, which we meet with in every page of these sermons. It is these qualities in Dr. Paley's writings (shall we say, rather in his mind?) which gives them so peculiar an air of novelty and ingenuity. New, every thing will appear, when fathomed to the bottom; and ingenious will be the man who does it. It was said, perhaps with rather too much levity on serious subjects,

To quote old precedents, and wink

With both the eyes, is easier than to think.

But we confess the balance lies very much in that way between the ge-

old theory of "doing good to mankind" as the substance of "virtue," may afford an additional and rather curious confirmation of a change having taken place in the general bent and bias of the author's mind. The passage is written to shew the deficiency of "humanity," considered as a moral principle, "in the article of comprehensiveness," compared with "the love of God."

nerality of modern productions and those with which Dr. Paley's executors have favoured us. With him, we are sure that all he says he thinks, and that he has thought, too, before he says it. He unbooms himself, as it were, on every subject that he touches; and, master of it himself, gives it equally into the possession of his readers. If he "sees only men as trees walking," he tells you plainly in what shape he sees them. But in the darkest medium he is evidently on the watch for every glimmering ray that may chance to cross him in his path; and he dives at least, open-eyed, to the deepest recesses of his subject.—Let not our readers, our younger readers especially, and most particularly those who are treading in the same paths of sacred ambition with Dr. Paley, think that we now bestow on him any slender praise. Much less let them imagine that the easy and unembarrassed front with which our author generally meets them, is any proof that the commendation is misplaced. He writes, it is true, with the ease and confidence of a man who has attained the most complete and satisfactory views of his subject. And such qualities, a writer of this description ever will exhibit:—

"ut sibi quivis

Speret idem; su let multum frustra que laboret
Ausus idem, tantum series junctura que pollet:
Tantum de medio sumptis accedit honoris."

We must remember the expense at which such attainments are made; and we take it for granted that our author had them only at the market price. His sermons, in our idea, bear, after all, the strongest possible appearance of the "*limæ labor*." There is a terseness, brevity, and sententiousness in their style, which bespeak a mind resolving to say *every thing* that ought to be said, and *nothing more*. His logic stands in the place of diffusion; his clearness supersedes the necessity of illustration. Sometimes, it is true, from this cause, we are startled at an appearance of abruptness, which

we should be happy to see filled up by a personal application of his doctrines. Sometimes, also, we experience from his reasoning a sensation to which we have alluded in the opening of this review: a sensation which has been ingeniously compared to the appearance of a frosty night,—clear, but cold. Yet even this does not deter us from recommending a close study of Dr. Paley's style to those whose warmer imaginations and more exuberant feelings will easily guard them against its peculiar defects: well assured as we are, that as the soundest head and clearest pen will never alone find their way to the *hearts* of men, so the loudest voice and most glowing exhortations will never alone convince their *understandings*: and that though the extraordinary grace of God may work, as it often has worked, by weak things as well as by strong, yet that right notions on the most important subjects, exhibited by one who has long considered them, and enforced at the same time by one who deeply feels them, are, under the ordinary operations of divine grace, the only and the indispensable qualifications for a successful Christian minister.

The Star in the East; a Sermon preached at the Parish Church of St. James, Bristol, on Sunday, Feb. 26, 1809, for the Benefit of the Society for Missions to Africa and the East. By the Rev. CLAUDIUS BUCHANAN, LL.D. from India. London: Longman & Co. 1809. pp. 43.

In our last number we took occasion to advert to the appearance of this discourse, and to express the satisfaction which we had derived from the perusal of it. Its peculiar excellence consists in the touching simplicity with which it details some of the more prominent proofs, that "the day" has at length begun to "dawn," and "the day-star to arise," on the benighted inhabitants

of Asia. On the subject of Christianizing India, much has of late been said and written; and the space which, during the two last years, it has occupied in our pages, will shew that it is a subject to which we are not indifferent. Since that glorious era when the several branches of our legislature, yielding to the wishes of the public, to the claims of justice, to the cries of suffering humanity, concurred in putting an end to that foul traffick which had so long been the stain of our statute-book and the disgrace and the crime of our nation, we have cherished, with less divided solicitude, this second hope of humanity; the hope that, under the gradually-enlarging shade of the Christian Government of Britain, the millions of Hindostan might be visited with the light, the peace, the salvation of the Gospel. In our western possessions, indeed, the unhappy negro race still groan under the most merciless bondage: and in some of our islands, particularly in Jamaica, their masters, by a refinement in the arts of cruelty, have endeavoured to render this bondage less tolerable, by the studied exclusion, as far as persecuting laws could ensure the exclusion, of every ray of comfort which religion might impart to them. The latest effort of this Antichristian malignity (mentioned in our number for February last, p. 128), we rejoice to say, has been rendered abortive by the firm adherence of his Majesty to those principles which seated the house of Brunswick on the throne of these kingdoms. The persecuting enactment has been disallowed; and the preachers and professors of Christianity have no longer to contend with legal terrors, though they have still to encounter the scarcely less formidable obstacles of the private despotism and individual hatred and contempt of the planters. In short, hardly any thing can be imagined more deplorable, than is the moral and religious state of the inhabitants of our West-Indian colonies. Still, when we

consider how much these are outnumbered (at least an hundred fold) by our Asiatic subjects, who are also sunk in superstitions, if possible more wretched and debasing, we must admit that the religious interests of our Indian empire will naturally fill a much larger space in the eye of a Christian observer. Sixty millions of human beings, who are passing along the stream of time into eternity, subjected, in this quarter of the globe, to our immediate government; besides a still greater number who are brought, in various ways, within the sphere of our influence, impose on us, as a Christian nation, a weight of responsibility, which those who have learnt, at the foot of the cross, to appreciate the worth of an immortal soul, cannot contemplate without fear and apprehension. Can it be believed, that we have obtained, from the great Arbiter of the fates of nations, the rule over this immense population, merely for the purpose of somewhat ameliorating their condition in this world? It cannot be. We are doubtless appointed, not merely to lessen their load of temporal evil, but to marshal them in the way to future happiness and glory. We have, it is true, been hitherto but too regardless of the call of heaven; but it is to be hoped that we shall at length rouse ourselves from our insensibility, and become alive to all the extent of our obligations, and all the elevation of our destiny.

Impressed as we have been with the unspeakable importance of this subject, we were far from regretting the controversy which was some time since raised upon it. We knew that numbers were hostile to every attempt to propagate the religion of Christ in India—some from an ignorance of its nature, some from the influence of infidel principles, some from prejudice, some from misinformation—and that therefore a full and free discussion was greatly to be desired. In this discussion, the author of the sermon now under review led the way. In his Memoir

on giving an Ecclesiastical Establishment to India, he advocated the cause of Christianity with a boldness and decision, and at the same time with an ability, which could not fail to produce a strong effect, though in different ways, on the public mind. Its positions and suggestions were vehemently attacked, and, if less vehemently, yet, we must think, more ably, and in all the main points triumphantly, defended. Some of the most determined enemies to Indian missions have been forced to admit, that it is unquestionably the duty of a Christian nation to extend the religion they profess wherever it is safe and practicable to do so: they have admitted, also, under the same qualifications, that it would be politic. But then they affirm, that the attempt to evangelize our Asiatic subjects cannot be made without the certain loss of our Indian empire; and that, if it could, its success is utterly hopeless. "The thing," to use their phrase, "is impracticable." Enough, we humbly think, has been already said, even in our own pages, to prove the futility of these objections *. And in the very last number (p. 262) we have inserted some remarks on the subject, which appear to us perfectly satisfactory, at least as far as respects the *safety* of attempting to Christianize India. The sermon before us furnishes some strong evidence that the attempt is not impracticable; and in this view it is particularly valuable.

The first part of the discourse is employed in pointing out some of the proofs of the *general truth* of Christianity existing in the East.

1. The Hindoo history illustrates the history of Christ.

2. Certain doctrines of the East shadow forth the doctrines of Christianity, and are evidently derived from a Christian source. These are the doctrines of the Trinity, of the incarnation of the Deity, of atonement for sin by the shedding of

blood, of the influence of the Spirit of God, and, connected with this last, the doctrine of regeneration.

"These, my brethren, are doctrines which exist at this day, in the midst of the idolatry and moral corruption of the heathen world. Every where there appears to be a *counterfeit* of the *true* doctrine. The inhabitants have lost sight of the only true God, and they apply these doctrines to their false gods. For these doctrines are relics of the first Faith of the earth. They are, as you see, the strong characters of God's primary revelation to man, which neither the power of man, nor time itself, hath been able to destroy; but which have endured from age to age, like the works of nature, the moon and stars, which God hath created incorruptible." p. 10, 11.

3. A third illustration of the truth of Christianity found in the East, is stated, by Dr. Buchanan, to be the state of the Jews. "It is not strange," he remarks, "that their stubborn unbelief should be a reproach to them among Christian nations; but to have seen them, in the very words of prophecy, 'trodden down of the heathen,' trodden down by a people who never heard the name of Christ, nor knew that they had rejected him, is indeed an awful completion of the divine sentence."

4. A fourth proof exhibited by our author is, the state of the Syrian Christians, subsisting, for many ages, a separate people, in the midst of the corruption and idolatry of the heathen world.

"They exist in the very midst of India, like the bush of Moses, burning and not consumed; surrounded by the enemies of their faith, and subject to their power, and yet not destroyed. There they exist, having the pure word of God in their hands, and speaking in their churches that same language which our Saviour himself spake in the streets of Jerusalem. We may contemplate the history of this people, existing so long in that dark region, as a type of the *inextinguishable Light* of Christ's religion; and in this sense it may be truly said, 'We have seen his Star in the East.' The probable design of the Divine Providence, in preserving this people, appears to be this; That they should be a *seed* of the Church in Asia; that they should be a special instrument for

* See our last volume, *passim*.

the conversion of the surrounding heathen, when God's appointed time is come; a people prepared for his service, as fellow-labourers with us; a people, in short, in the midst of Asia, to whom we can point as an evidence to the rest, of the truth and antiquity of the Christian Faith." p. 12, 13.

The second branch of this discourse bears much more directly on the question of *practicability*. It exhibits some proofs of the divine power of Christianity exemplified in the East. The propagation of the Romish faith proves at least that it is not impossible to induce the natives of India to assume the name and badge of Christianity. The Romish church, however, preached Christianity without the Bible. About a century ago, the Royal Danish Mission sent the Bible to some of the southern provinces of Hindostan: and, during the intervening period, multitudes have become obedient to the faith. The ministry of Swartz and his associates was eminently blessed, and the bounds of the churches which they planted are still extending. In the North, "our own country has begun, though late, to dispense the word of life. And although the time has been short, the success has been great. In the North, in the West, and in Ceylon, translations of the Scriptures are going on in almost all the languages of Oriental India."

What follows on this subject is so highly interesting, that, notwithstanding the length to which the extract will extend, we think that we cannot gratify our readers more than by laying the whole before them. That man's heart must be singularly formed, who can read it without emotion.

"I judge it right," he observes, "to notice a very singular mistake, which appears to have existed on both sides of the question. It seems to have been understood, that we have it in our power to prevent the progress of Christianity in India, if we wish so to do; if such a measure should be recommended by what is called 'a wise policy.' But we have no power to prevent the extension of the Christian religion in India. We have it

in our power, indeed, greatly to *promote* it, but we have no power to *destroy* it. It would be as easy to extinguish Christianity in Great Britain as in India. There are thousands of Christians in India—hundreds of thousands of Christians. And while we are contending here, whether it be a proper thing to convert the Hindoos, they will go on extending the bounds of their churches, keeping their jubilees, and enjoying the blessings of the Gospel, regardless of our opinions or authority. While we are disputing here, whether the faith of Christ can save the heathens, the Gospel hath gone forth 'for the healing of the nations.' A congregation of Hindoos will assemble on the morning of the Sabbath, under the shade of a Banian tree, not one of whom, perhaps, ever heard of Great Britain by name. There the Holy Bible is opened; the word of Christ is preached with eloquence and zeal; the affections are excited; the voice of prayer and praise is lifted up; and He who hath promised his presence, 'when two or three are gathered together in his name, is there in the midst of them to bless them, according to his word.' These scenes I myself have witnessed; and it is in this sense in particular I can say, 'We have seen his Star in the East, and are come to worship him.'

"Thus far we have spoken of the success of the Gospel in Asia, by means of European preachers. But we shall now exhibit to you evidence from another source, from a new and unexpected quarter. We are now to declare what has been done, independently of our exertions, and in regions where we have no labourers, and no access. And this I do to shew you, that whether we assist in the work or not, it is God's will that it should begin. You have hitherto been contemplating the Light in India. We are now to announce to you, that a Light hath appeared in Arabia, and dawned, as it were, on the Temple of Mecca itself.

"Two Mahometans of Arabia, persons of consideration in their own country, have been lately converted to the Christian faith. One of them has already suffered martyrdom, and the other is now engaged in translating the Scriptures, and in concerting plans for the conversion of his countrymen. The name of the martyr is Abdallah; and the name of the other, who is now translating the Scriptures, is Sabat; or, as he is called since his Christian baptism, Nathaniel Sabat. Sabat resided in my house some time before I left India, and I had from his own mouth the chief part of the account which I shall now give to you. Some particulars I had from others. His conversion took place after

the martyrdom of Abdallah, 'to whose death he was consenting;' and he related the circumstances to me with many tears.

"Abdallah and Sabat were intimate friends, and being young men of family in Arabia, they agreed to travel together, and to visit foreign countries. They were both zealous Mahometans. Sabat is son of Ibrahim Sabat, a noble family of the line of Beni-Sabat, who trace their pedigree to Mahomet. The two friends left Arabia, after paying their adorations at the tomb of their prophet at Mecca, and travelled through Persia, and thence to Cabul. Abdallah was appointed to an office of state under Zemaun Shah, King of Cabul; and Sabat left him there, and proceeded on a tour through Tartary.

"While Abdallah remained at Cabul, he was converted to the Christian faith by the perusal of a Bible (as is supposed) belonging to a Christian from Armenia, then residing at Cabul. In the Mahometan states, it is death for a man of rank to become a Christian. Abdallah endeavoured for a time to conceal his conversion, but finding it no longer possible, he determined to flee to some of the Christian churches near the Caspian Sea. He accordingly left Cabul in disguise, and had gained the great city of Bochara, in Tartary, when he was met in the streets of that city by his friend Sabat, who immediately recognised him. Sabat had heard of his conversion and flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himself at the feet of Sabat. He confessed that he was a Christian, and implored him, by the sacred tie of their former friendship, to let him escape with his life. 'But, Sir,' said Sabat, when relating the story himself, 'I had no pity. I caused my servants to seize him, and I delivered him up to Morad Shah, King of Bochara. He was sentenced to die, and a herald went through the city of Bochara, announcing the time of his execution. An immense multitude attended, and the chief men of the city. I also went and stood near to Abdallah. He was offered his life, if he would abjure Christ, the executioner standing by him with his sword in his hand. 'No,' said he (as if the proposition were impossible to be complied with) 'I cannot abjure Christ.' Then one of his hands was cut off at the wrist. He stood firm, his arm hanging by his side with but little motion. A physician, by desire of the king, offered to heal the wound, if he would recant. He made no answer, but looked up steadfastly towards heaven, like Stephen the first martyr, his eyes streaming with tears.

He did not look with anger towards me. He looked at me, but it was benignly, and with the countenance of forgiveness. His other hand was then cut off. But, Sir,' said Sabat, in his imperfect English, 'he never changed, he never changed. And when he bowed his head to receive the blow of death, all Bochara seemed to say, "What new thing is this?"'

"Sabat had indulged the hope that Abdallah would have recanted, when he was offered his life; but when he saw that his friend was dead, he resigned himself to grief and remorse. He travelled from place to place, seeking rest, and finding none. At last he thought that he would visit India. He accordingly came to Madras about five years ago. Soon after his arrival, he was appointed by the English Government a Mufti, or expounder of Mahometan law; his great learning, and respectable station in his own country, rendering him eminently qualified for that office. And now the period of his own conversion drew near. While he was at Visagapatam, in the northern Circars, exercising his professional duties, Providence brought in his way a New Testament in Arabic. He read it with deep thought, the Koran lying before him. He compared them together, and at length the truth of the word of God fell on his mind, as he expressed it, like a flood of light. Soon afterwards he proceeded to Madras, a journey of 300 miles, to seek Christian baptism; and having made a public confession of his faith, he was baptized by the Rev. Dr. Kerr, in the English church at that place, by the name of Nathaniel, in the twenty-seventh year of his age.

"Being now desirous to devote his future life to the glory of God, he resigned his secular employ, and came by invitation to Bengal, where he is now engaged in translating the Scriptures into the Persian language. This work hath not hitherto been executed, for want of a translator of sufficient ability. The Persian is an important language in the East, being the general language of Western Asia, particularly among the higher classes, and is understood from Calcutta to Damascus. But the great work which occupies the attention of this noble Arabian, is the promulgation of the Gospel among his own countrymen; and from the present fluctuations of religious opinion in Arabia, he is sanguine in his hopes of success. His first work is entitled, (Neama Besharatin lil Arabi) "*Happy News for Arabia*;" written in the Nabutte, or common dialect of the country. It contains an eloquent and

argumentative elucidation of the truth of the Gospel, with copious authorities admitted by the Mahometans themselves, and particularly by the Wahabians. And, prefixed to it, is an account of the conversion of the author, and an appeal to the members of his well-known family in Arabia, for the truth of the facts.

"The following circumstance in the history of Sabat ought not to have been omitted. When his family in Arabia had heard that he had followed the example of Abdallah, and become a Christian, they dispatched his brother to India (a voyage of two months) to assassinate him. While Sabat was sitting in his house at Visagapatam, his brother presented himself in the disguise of a Faqueer, or beggar, having a dagger concealed under his mantle. He rushed on Sabat, and wounded him. But Sabat seized his arm, and his servants came to his assistance. He then recognised his brother. The assassin would have become the victim of public justice, but Sabat interceded for his brother, and sent him home in peace, with letters and presents, to his mother's house in Arabia." pp. 21—29.

We are unwilling to diminish the effect of this relation by any comment of our own. We will only ask, with Dr. Buchanan, "What conclusion shall we draw from these facts?" and answer with him, "It is this; that the time for diffusing our religion in the East is come."

There is much valuable information contained in this sermon, to which it is not now in our power to advert, and for which we must refer all who are interested in the subject to the work itself.

Considerations addressed to a young Clergyman, on some Trials of Principle and Character which may arise in the Course of his Ministry.
By STEVENSON MACGILL, D. D.
Minister of the Trone Church of Glasgow. Glasgow and London.
Longman and Co. 1809. 12mo.
pp. 243.

WE are very strongly impressed with the importance of the considerations here addressed to clergymen; and being desirous that all who bear that sacred character may share the benefit, which no one, who

has a wish to improve, can fail to derive from an attentive perusal of this volume, we hasten to recommend it to their notice. The subjects of which it treats are, some of the moral dangers to which ministers are exposed from the peculiarity of their situation and circumstances. Those dangers he considers under the different heads of temptations to Pride, to Vanity, to Worldly Policy, to an Uncharitable and Party Spirit, to a Love of Company, to Indolence, and to Spiritual Indifference. Some of the author's remarks are, as might be expected, peculiarly applicable to the state of the clerical body in the sister kingdom; but this circumstance will not affect the general utility of the work. Dr. Macgill shews himself to have been an accurate observer of the human character, and to have made himself well acquainted with the springs which usually actuate human conduct. He appears, if we may judge from his present production, to have deeply studied his Bible, the world around him, and his own heart. He is well qualified, therefore, for the office he has undertaken; and we trust that his monitions will be as efficacious as they are appropriate. But the limits we are obliged to assign to this article make it necessary that we should proceed, without farther delay, to present our readers with some extracts from the work itself, which may serve to justify our strong commendation of it.

In treating of the temptations to worldly policy in the exercise of the ministerial functions, Dr. Macgill makes the following observations, which we transcribe, not merely because they are abstractedly just, but because, in the south at least, they are seasonable. They are directed to the cure of an evil, the prevalence of which, even among clergymen who are highly estimable for their personal piety, we have daily occasion to lament. We trust that their import will be carefully weighed, by those of them especially, who, placed in our larger towns, have,

happily for the interests of religion, gained the ear of large and attentive congregations.

"The fear of offending, when very powerful, though it may not lead a man to sacrifice his convictions, may lead him to avoid presenting truth, or presenting it in its just importance. It may lead him to attend more to what is pleasing, than to what is useful to his hearers. This is a subject, he will say to himself, in the illustration of which I am particularly fitted to excel, and am certain of giving satisfaction to my people. Other subjects may be equally necessary, but they are not so much to their liking and taste; if I enlarge upon these, I will endanger the affection which they bear me; perhaps, instead of being the object of their choice and admiration, incur their displeasure. The first question with a man under the influence of such principles, will be, not what is most useful, but what is most agreeable; not what is most suited to the circumstances and characters of his hearers, but what is most suited to their taste, and least painful to himself. He does not give false views, he speaks only the truth; but both in the truths which he presents, and in the manner of presenting them, he considers not chiefly what the necessities of his people require. Besides, though he does not teach error, he does not present the Gospel as it is, in all its parts, and in its full extent. Very important truths are thus never presented to the attention. His people either remain ignorant of their nature, design, and importance, or, never contemplating them, do not experience their influence. Contemplating the Gospel partially, they also form false notions of its nature, or feel imperfectly its power. The errors and sins which chiefly beset them, the virtues and graces in which they are chiefly defective, he seldom brings before their minds, or he treats in a manner which is little fitted to do good. Bold and powerful against general sin, serious and affecting in his general exhortations, here he feels as if treading on dangerous ground; he is fearful and cautious, slight and superficial, and touches with a feather the wound which he should have probed. The principle may operate differently, according to your circumstances, and the character of the persons whom you chiefly desire to please, but in every situation it will lead to the same neglect of duty, to the same sacrifice of ministerial fidelity. If it has not led you to direct violations of integrity, it has led you to neglect and to omission; or, if not to neglect and omission, it has enfeebled your exertions,

and diminished your zeal; it has diminished the power of that great object which should ever operate supremely on the heart of a minister, which should never be absent from his mind, which should direct all his labours and his prayers, engage his time and talents and thoughts, compared with which, every other object should seem to him as nothing—the profit, improvement, and eternal interests of his people." p. 70.

Our next extract will refer to the dangers arising from the improper indulgence of a love of company.

"The duties of a minister," he observes, perhaps more than any other, require a corresponding temper and state of mind. Hence, I conceive, that, independent of any other consideration, a greater retirement and separation from those pursuits, engagements, and pleasures, which tend to hurry, agitate, and greatly occupy the thoughts, are more necessary to him than to the generality of the world. Though time should remain, his mind is indisposed and unfitted for that close application of thought, that serious contemplation, those exercises of devout affection, and all those various spiritual duties both private and public, which the objects of his sacred profession essentially require. And when the disposition is averse, how often also will opportunities be given, and excuses sought for the delay or total neglect of them. Such observations, not only teach us the danger of an undue indulgence of a love of company in a clergyman, but also that a more temperate indulgence of it may be necessary in his situation, than in that of many other men.

"But evils still greater will quickly follow, unless the influence of this propensity be restrained, and the temptations to it resisted. By every improper indulgence of this kind, two farther effects are produced upon the mind. The power of conscience is weakened, and a taste for company is increased. The voice of duty speaks in a feebler tone, and we learn the art of turning from her admonitions, or of finding excuses to disregard them. In the mean time, the propensity to company, by frequent indulgence, is increasing; the habit of yielding to all its impulses is becoming more strong, and the power of self-denial more feeble. External temptations are now not necessary to call forth your unfortunate propensity: it exists habitually powerful: it has become the bias and disposition of your mind; seeking continually for gratification, and rendering you unhappy till the opportunity for indulgence is found. Your duties no longer give plea-

sure, you perform them without interest, often with reluctance: you grasp with eagerness the most frivolous excuse, and yield on the first attack to the poorest temptation. Your relish for devout exercises is gone, and if you preserve the appearance, you have lost much of the spirit of religion.

" Still, however, various circumstances may combine, to preserve in you some decency of exterior. The degrees of vice are various. Such a regard to principle and reputation may remain, as may lead to the observance of the external decencies of your profession, and preserve you from falling into gross violations of duty. This may be, in some situations, necessary to the gratification of your love of company. And your propensity for company, though powerful and ungoverned, may not be so debased as to seek for all kinds of society, and all kinds of conversation. Thus also, you find it more easy to satisfy your conscience; and in going the external rounds of appointed duties, you preserve a kind of peace with yourself and with the world. But to these external rounds all your labour is confined. There is no wakeful attention to do good; no anxiety to embrace and improve the opportunities of usefulness which are frequently arising; no watchful superintendence, no affectionate consideration of the circumstances of your people; no interest in their joys and sorrows; no personal exertions to promote their welfare, to counsel, to instruct, to warn, to build up, to animate, to comfort. The house of mourning, in particular, is seldom visited, and little corresponds with the tenor of your mind; or your spiritual advices are formal, general, and cold, and no longer manifest the tender heart of a pastor. Those private duties which are so important, but which the world perceives not, are seldom performed, and excuses continually offered to justify your neglect. Your heart is now little in your office; and even the external service, which you cannot with safety neglect, bears the marks of your altered mind. The hours are few which are set apart for preparation, and these every trifle is allowed to interrupt. You bring to your studies a reluctant or wandering mind; and you satisfy yourself with the slightest exertions. There is no anxiety to fit yourself for doing good, no zeal for excellence, no active and diligent exertions, no devotedness of soul to your great and sacred work. Your public appearances not only bear the marks of haste and carelessness, and fall far below what, from your opportunities, talents, and time, might have been justly expected; they are languid and insipid; they are unworthy of

talents exerted, even without pre-meditation; and bear the marks of a mind listless, confused, and distracted; superficial, perplexed, and trite in idea; spiritless, dull, fatiguing in language and in manner. Or if, from a natural sensibility, you maintain some animation, it is the animation only of lively spirits, without seriousness and without affection, noisy and shallow, by the rapidity of the idea exciting attention, but neither interesting the heart, nor reaching the conscience, nor informing the understanding." p. 156—160.

We will confine ourselves to one more extract, on a subject of the last importance,—the temptation to spiritual indifference, arising from the very nature of the pastoral office;—and we do not think that any of our clerical readers, who feel as they ought the awful responsibility which attaches to them, will blame us for the length of our monitory quotation.

" A tender and lively, yet profound and humble spirit of devotion, a deep sense of the love of God in Christ Jesus, and a supreme desire to promote the great objects of that ministry which is committed to him by his Lord, are dispositions essential to a faithful minister of Christ, and which all his duties and labours tend to inspire and increase. But while such dispositions are essential to his character, and the accomplishment of the objects to which he is dedicated, while such dispositions, the duties of his office tend to cherish and confirm; it is necessary also, for him seriously to consider, that he will meet with temptations to an opposite spirit. The same causes which lead to spiritual indifference in other men, will, without due watchfulness, affect the ministers of the Gospel. Those temptations which we have already noticed, besides the effects which they tend directly to produce, naturally tend to damp, and, if indulged, entirely to extinguish the fervour of piety and the power of divine truth. And circumstances directly tending to produce the same fatal effect, will sometimes arise in the course of the most favoured ministry.

" If, in the duties of devotion, the affections which are expressed, and are suited to the duties, be truly experienced and brought into exercise, a devout spirit will be rendered more powerful, habitual, and easily awakened. But if we frequently engage in such exercises, without any corresponding sentiment and disposition, a habit of insensibility will be acquired; nay, by assuming

the appearance of a feeling which we do not experience, our minds will become hackneyed and hardened, like a worn-out and beaten path, instead of a cultivated and ever-springing field. The man also, who allows himself to think or to speak of spiritual truths with indifference, without remembering their sacred and affecting nature, considering the personal interest which he has in them, cherishing the sentiments which they ought to awaken, and connecting them in his mind with the infinitely important objects for which they are revealed—is in danger of becoming hardened to their influence, of acquiring a habit of contemplating them with little reference to himself, and of keeping them in his mind without feeling their operation on his heart. Circumstances which tend to such an effect, though some of them should at first appear trivial, require to be seriously considered.

“ It is obvious, that from many causes, arising both from external circumstances, and our own carelessness and negligence, we may be sometimes in danger of engaging in the various and affecting duties of our ministry, without a corresponding temper and suitable spirit. Thus you may be sometimes unexpectedly called, in the midst of other cares and occupations, perhaps, of pleasing studies and engagements, to minister spiritual assistance, direct the devotions, and compose the troubled thoughts of some poor afflicted fellow-creature. It is, perhaps, a mansion of wretchedness you have to enter, where misery is presented in its most repulsive forms, where you must submit to look on sights of woe, which sicken the heart, and are the mingled effects of misfortune and of vice. How frequently, in such circumstances, is a temptation presented, either to rush hastily and unpreparedly to the performance of duties the most affecting which one human being can perform to another; or, to leave reluctantly and discontentedly your interrupted engagements, and with a cold and forbidding spirit, to approach the bed of him who was casting to you his languid eyes for assistance, expecting the tenderness of sympathy, and the prayers of Christian affection.” pp. 210—213.

“ Led to consider religious truth, frequently with a view to the instruction and edification of other men, ministers are also in danger, without watchfulness and care, of considering it chiefly in relation to their professional duties. They are thus in danger of neglecting a personal application of divine truth to their own characters; of learning to keep it in the understanding, without allowing it to descend into the heart, and thus

while they perceive and acknowledge strongly its importance, of not feeling themselves its immediate influence and operation. This danger is too frequently increased by the tendency sometimes given in our early studies, to contemplate moral and religious truth with a greater reference to knowledge and speculation, than to its influence on our hearts and lives. Sometimes also, engaging with avidity in the examination of ingenious theories and intricate disquisitions, the youthful heart is left to harden like a neglected soil. And sometimes viewing religion too much under the cold and forbidding forms of controversial discussions, that admiration and gratitude, that humble yet lively spirit of devotion, those heavenly desires, amiable and elevated sentiments which the gracious and sublime doctrines of the Gospel should awaken, are chilled and repressed in that season when the mind is most susceptible to their influence. Is there not also a temptation in such circumstances, to indulge false ideas of our spiritual condition; to plume ourselves on our religious knowledge; to suppose ourselves religious persons, because we have assumed a religious character, are devoted to religious studies, and hold conversation on religious truths? Is there not a danger of acquiring thus too great contentedness with our attainments and character; of falling into spiritual pride and self-sufficiency; and sometimes of allowing ourselves to think and to speak of sacred doctrines and duties, with a kind of privileged freedom and unbecoming familiarity? Men may become very learned in religion, while they experience little of its power. They may be acute and ingenious reasoners, and yet not wise unto salvation: they may have read all that has been written on theology, and the Scriptures, they may have become able divines, and ingenious critics, yet, feel no more of the influence of the Gospel on their tempers and characters, than if they had been employed in investigating the theory of projectiles, or ascertaining the meaning of some difficult passage of Juvenal. Religious truth must be felt, must be applied; must be studied with a reference to our own state and character, as well as to the instruction of others; must be studied with a view to its end, the spiritual improvement of ourselves and of our fellow-creatures. If this be not done, we not only indispose our minds to its influence, and neglect our spiritual improvement; but expose ourselves to the danger of an insensibility of the deepest order. The great motives to holiness, the views of all others the most interesting, have been often presented to our minds, and they have ceased to affect us;

'he great truths which God hath employed for our sanctification, have been often ineffectually the subject of our thoughts, and have lost their power of operating on our soul. What truths will now affect us, what motives will now touch our consciences, rouse and animate our desires? Far be it from me to convey the most distant insinuation against that learning and knowledge, in which every student of theology should excel. But deeply would I impress upon your mind, that a man may be learned both in religion and morals, and yet be neither moral nor religious; that you must habitually connect spiritual truth with its proper end; that you must lay your heart open to its influence,

seek to experience its power, form on it your character, regulate by it your temper, dispositions, actions, and pursuits; in fine, that you must study 'to grow in grace and in the knowledge of your Lord and Saviour Jesus Christ;' lest by any means, when you have preached to others, you yourself 'should be cast away.' " p. 214—217.

The whole work is composed in the same excellent spirit; and we cannot conclude our review of it, without again expressing our strong wish that it may be read by every clergyman in the kingdom.

LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

GREAT BRITAIN.

PREPARING for Publication: An Account of the late Campaign in Spain and Portugal, by Dr. Adam Neale, Physician to the Forces, illustrated with engravings;—A Life of the late Earl of Charlemont, with a View of the Affairs of Ireland during that Period, by Francis Hardy, Esq.;—Two large Maps of ancient and modern Geography combined, by Dr. W. Neilson;—An Essay on the Causes and probable Consequences of the Decline of popular Talent in the Senate and at the Bar, by Mr. Thelwall;—and An Account of Travels through Denmark and Sweden, by Mr. James Macdonald.

In the press: Letters of Mrs. Elizabeth Montague, published by Matthew Montague, Esq. M.P.;—The British Georgics, a Poem, by Mr. Grahame, author of the Sabbath, &c.;—and An Elementary Treatise on Geology, in one vol. 8vo. by Mr. De Luc.

Hemp has been sown to a large extent in the fen counties, and the expected bounty of 5s. per bushel on flax seed has already brought in sufficient quantities of it to reduce the price of that article from twenty-five to six guineas per hogshead, and to insure a sufficiency for the demand of Ireland.

Mr. Thelwall is about to circulate through all the colleges and public institutions of the United Kingdom, the Plan of his Institution for the Cure of Impediments, Cultivation of Oratory, and Preparation of

Youths for the higher Departments of active Life; with Proposals for the further extension of the Plan. The Institution has now been established upwards of three years; and Mr. Thelwall asserts, that no person, with any species of impediment, defect, or foreign or provincial accent, has been under instruction, even for the shortest period, without receiving essential benefit; or has persevered, for any reasonable time, without attaining an effectual cure. He therefore thinks it but justice to society to advance the claims of his discoveries to public attention, in a manner proportioned to their importance. Several members of his family are qualified to assist in the undertaking.

A silver medal, in commemoration of the Abolition of the Slave Trade, designed and executed by eminent artists, has been presented to the British Museum by some gentlemen who have had a quantity struck for the above purpose, both in silver and in bronze. On one side, is a portrait of William Wilberforce, Esq. M.P. from a model taken by his permission; surrounded with the words, "William Wilberforce, M.P. the Friend of Africa." The reverse of the medal represents Britannia seated: she holds in her left hand a triple-sealed scroll, the solemn act of her legislature, by which the Slave Trade was abolished. She is attended by Wisdom and Justice, as her counsellors in that great national measure. Before her stands Commerce; who receives her commands to terminate for ever that iniquitous and most unchristian traffic: while an angel

holds over her head a celestial crown, as the emblem of her virtuous conduct being approved by heaven. At the bottom are these words—"I have heard their cry." (Exod. 3. 7.)—Also, "Slave Trade abolished 1807."

In the year 1774, the Rev. W. Hetherington enabled the governors of Christ's Hospital, London, to pay annuities of 10*l.* each to fifty blind persons. Other benevolent individuals have since made such additions to this fund, that the governors are now enabled to extend this annuity to four hundred other persons. The governors have recently advertised, that from the 15th of October to the 3d of November, in every year, they are ready to issue from the counting-house of their hospital, upon the application of a friend, petitions for any blind persons duly qualified; the great ex-

tent of the charity rendering it impracticable to attend to letters. The petitioners must be persons born in England, to the exclusion of Wales and Berwick-upon-Tweed, aged fifty or upwards; who have resided three years or more in their present abode; who have been totally blind during that period; who have never begged, nor received alms, nor been deemed objects of parochial relief; but persons who have been reputably brought up, and who need some addition to what they have, to make life more comfortable.

A dry dock has been formed, out of the solid rock, at Burntisland, near Edinburgh, 215 feet long, and 43 feet 4 inches broad at the gates. A Russian frigate, of 1000 tons burden, and drawing 22 feet water, has lately been admitted into it.

State of the Woollen Manufacture. From the Twenty-fifth of March, 1808, to the Twenty-fifth of March, 1809.

NARROW CLOTHS.		
	Pieces.	Yards.
Milled this year	144,624,	making 5,309,007
Last year	161,816	5,931,253
Decreased	17,192	622,246
BROAD CLOTHS.		
Milled this year	279,859	9,050,970
Last year	262,021	8,422,143
Increase	17,855	628,827
.....		622,246
Total increase in yards		6,581

The official account of the expence incurred in furnishing arms and other ordnance supplies to the Spaniards and Portuguese, since May 1808, is 670,128*l.* 17*s.* 1*d.* The following articles have been sent:

Pieces of cannon.....		98 and	31,600 rounds of ammunition.
Howitzers.....		35 ..	7,200 do.
Carronades		20 ..	4,000 do.
Musquets	200,177	Serge	Pieces 6,485
Rifles	220	Cloth.....	do. 4,015
Swords	61,391	Great coats.....	50,000
Pikes	79,000	Suits clothing	92 000
Infantry accoutrements	sets 39,000	Shirts	35,000
Ball cartridges.....	23,477,955	Shoes	98,600
Lead balls	6,060,000	Shoe soles	15,000
Whole barrels of powder	15,408	Calico.....	Pieces 22,212
Specie.....	£1,934,903	&c. &c. &c.	
Bills of exchange negotiated	220,404	Canteens	50,000
Camp equipage	10,000	Havresacks	54,000
Tents	40,000	Hats and caps.....	16,000
Linen	Yards 118,000	Pouches and belts	240,000
Cloth.....	do. 125,000	Pieces sheeting	752
Calico	do. 82,000		
<i>On their Passage:</i>			
Cloth (pieces)	298	Shoes	78,000
Shirts	4,100	Shoe soles	35,000
Pouches	47,000	Boots	8,100
<i>To be shipped as soon as received from Contractors.</i>			
Boots	29,400	Pouches	150,000
Shoes	233,400	Cloth (yards)	125,000
Suits	100		

Mr. Lancaster's recent visit to Manchester, with a view to explain and recommend his system of education, has led a number of the inhabitants of that town to think of instituting a school on his plan, for the gratuitous instruction of the poor children of the place, in reading, writing, and such fundamental rules of arithmetic as may be necessary for the general purposes of business. On Sunday, all the children are to attend some one of the Sunday schools, and along with those schools, some place of worship. A subscription has been commenced in order to provide for the expenses of this plan.

The Wilts and Berks canal is intended to be opened into the Thames at Abingdon, in the month of September next; by means of which, and the junction at Semington with the Kennet and Avon canal, which communicates with the river Avon at Bath, there will be a complete inland water communication between Bristol and London.

A document has been laid before the House of Commons, containing an account of livings whose land-tax has been redeemed gratis by the public, under an act brought in by Lord Grenville's ministry. The commissioners appointed to execute the act divided the livings, which they deemed best entitled to the public bounty, into four classes:

First, Livings not exceeding 100*l.* per annum, held by incumbents *without* other preferment;

Second, Livings not exceeding 150*l.*, under similar circumstances;

Third, Livings not exceeding 100*l.* per annum, held *with* other preferment;

Fourth, Livings not exceeding 150*l.*, similarly circumstanced.

Of livings in these several classes, the commissioners have redeemed the tax as follows:

	Livings.	Amount of Tax.
First class . . .	202	559
Second	164	937
Third	543	1797
Fourth	355	1883
	—	—
	1263	5176
Public charities	208	494
	—	—
		£5670

The Chancellor of the Exchequer is now bringing in a bill for a further proceeding of the same kind. The commissioners state, that there are many livings under 150*l.* per annum, whose land-tax is still unredeemed. Clergymen with small livings, subject to the land-tax, will do well to watch the course of the bill now about to pass, for a further extension of this beneficent measure; and to

take early steps, in conformity to the directions of the new law, in order to avail themselves of its benefits.

CAMBRIDGE.

We omitted to mention, that Dr. Smith's two prizes, of 25*l.* each, to be given to the two best proficient in mathematics and natural philosophy among the commencing bachelors of arts, have been this year adjudged, the first to Mr. E. H. Alderson, of Caius College, the senior wrangler; the second, to be equally divided between Mr. J. Standly of Caius, and Mr. G. C. Gorham of Queen's College, the second and third wranglers—the merits of these two gentlemen having been declared equal. This is the first instance of either of Dr. Smith's prizes having been divided, since their institution in the year 1769.

RUSSIA.

From a work written by Count Romanzow on the state of Russian commerce from 1802 to 1806, it appears that the number of ships arrived at and departed from Russian ports in those years, were as follows:

	Arrived.	Sailed.
In 1802	3,730	3,622
1803	4,135	4,157
1804	3,478	3,471
1805	5,332	5,085

By far the greater part of them English. In 1808, the number of ships trading to the ports of Russia was: Arrived 996; Sailed 926.

JERUSALEM.

On the night of the 11th of October, the church of the Holy Sepulchre was discovered to be on fire; and though every effort was made by the Christians residing at Jerusalem to stop the progress of the flames, it was found impossible; and between five and six in the morning, the burning cupola, with all the melting and boiling lead wherewith it was covered, fell in, and gave the building the appearance of a burning smelting house. The excessive heat, which proceeded from this immense mass of liquid fire, caused not only the marble columns which support the gallery, to burst, but likewise the marble floor of the church, together with the pilasters and images in bas relief, that decorated the chapel containing the Holy Sepulchre, situated in the centre of the church. Shortly after, the massive columns that supported the gallery fell down, together with the whole of the walls. Fortunately no lives were lost; only a few persons were hurt, or scorched by the fire. It is stated, and the fact, if true, is doubtless a very extraordinary one, that the interior of the abovementioned

chapel containing the Holy Sepulchre, and wherein service is performed, has not been in the least injured, although the same was situated immediately under the cupola, and consequently in the middle of the flames:— and that even after the fire had been ex-

tinguished, it was found that the silk-hangings, wherewith it is decorated, and the splendid painting representing the Resurrection, placed upon the altar at the entrance of the Sepulchre, had not sustained the least injury.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

The Grounds on which the Church of England separated from the Church of Rome, reconsidered; in a View of the Romish Doctrine of the Eucharist; with an Explanation of the Antepenultimate Answer in the Church Catechism. By Shute, Bishop of Durham. 1s.

Treatises on the Seventy Years' Captivity of the Jews, foretold by Jeremiah, and particularly on the Seventy Weeks' Prophecy of Daniel. By the Rev. J. Thorold. 2s.

A Letter from a Country Clergyman to his Parishioners, in which are considered a few of the Arguments and Practices of some of the Modern Dissenters. By the Rev. John Nance. 1s. 6d.

Hewlett's Bible. Part IV. 7s. (large paper, 9s.)

Paganism and Christianity Compared. In a Course of Lectures to the King's Scholars, at Westminster, in the year 1806, 7, and 8. By John Ireland, D. D. Prebendary and Subdean of Westminster. 8vo. 10s. 6d.

The Star in the East, a Sermon delivered in the Parish Church of St. James, Bristol, February 26, 1809, for the benefit of the Society for Missions to Africa and the East. By the Rev. Claudius Buchanan, LL. D. 1s. 6d.

A Dissertation on the Logos of St. John, comprehending the Substance of Sermons, preached before the University of Oxford. By Richard Laurence, LL. D. Rector of Mer-sham, Kent. 3s.

A Series of Discourses, on the Principles of Religious Belief, as connected with Human Happiness and Improvement. By the Rev. R. Morehead, A. M. junior, Minister of the Episcopal Church, Cowgate, Edinburgh. 8vo. 9s.

A Discourse, preached in the Episcopal Church, Cowgate, Edinburgh, February 9, 1809; being the Day appointed for a General Fast. By Archibald Allison, LL. B. Prebendary of Sarum. 1s.

Sermons principally designed to illustrate and enforce Christian Morality. By the Rev. Thomas Gisborne, M. A. 8vo.

The Fountain of Living Waters, a Sermon

preached before the University of Cambridge, May 14, 1809.

MISCELLANEOUS.

A complete System of Geography, Ancient and Modern. By James Playfair, D. B. Vol. II. 4to. 2l. 2s.

Metaphysical Essays, containing the Principles and Fundamental Objects of that Science, with some Considerations upon the Human Mind, &c. By Richard Kirwan, LL. D. F. R. S. 8vo. 12s.

An Essay on the various Orders of Logarithmic Transcendants, with an Inquiry into their Applications to the Integral Calculus, and the Summation of Series. By William Spence. 4to. 12s.

The Librarian, containing an Account of scarce, valuable, and useful Books. By James Savage. Vol. I. 8vo. 6s. 6d.

Greek Marbles, brought from the Shores of the Euxine, Archipelago, and Mediterranean, and deposited in the Vestibule of the University Library, Cambridge. By Edward Daniel Clark, LL. D. 5s.; and 10s. 6d.

The Historic Gallery of Portraits and Paintings; containing Raphael's Cartoons complete, and analogical Frontispiece. No. XXV. 4to. 7s. 6d.

Memoirs of the Rev. Samuel Bourn, many years one of the Pastors of the United Congregation of the New Meeting in Birmingham. By Joshua Toulmin, D. D. 8vo. 7s.

The Hebrew Reader, or a Practical Introduction to the Reading of the Hebrew Scriptures, for the use of Learners who were not taught Hebrew at Schools, and of Schools where it has not been introduced. By the Bishop of St. David's. 8vo. 2s.

The Hebrew Reader, Part II. containing Hebrew Extracts from the Bible. 8vo. 3s.

Copper-plate Copies of Hebrew Letters and Words, designed as a Companion to the above. 1s.

A Cursory View of Prussia, from the Death of Frederic II. to the Peace of Tilsit; containing an authentic Account of the Battles of Jena, Auerstadt, Eylau, and Friedland, as also other important Events during that interesting Period. In a Series of Letters. 5s.

The History of Don Francisco de Miranda's Attempt to effect a Revolution in South America. In a Series of Letters; by James Bigg. To which are added, Sketches of the Life of Miranda, and Geographical Notices of the Caraccas. 8vo. 7s. 6d.

A Narrative of the Circumstances attending the Retreat of the British Army, under the Command of the late Lieut.-Gen. Sir J. Moore, with a concise Account of the Battle of Corunna, and subsequent Embarkation of his Majesty's Troops; by Henry Milburne, Surgeon in the Spanish service. 4s.

The Ecclesiastical and University Annual Register for 1808. 8vo. 16s.

Lettres et Pensées du Marechal Prince de Ligne, publiées par Madame de Stael, contenant des Anecdotes secretes sur Joseph II. Catherine II. Frederic le Grand, Rousseau, Voltaire, &c. 2 vols. 12mo. 10s.

The New Annual Register, for 1808. 8vo. 1l.

The Corrected Speeches of Mr. Wardle, the Chancellor of the Exchequer, Mr. Whitbread, Mr. Adam, Sir Francis Burdett, Mr. Croker, Sir Samuel Romilly, Mr. Wilberforce, Lord Folkestone, Mr. Yorke, Mr. Canning, &c. in the House of Commons, on Mr. Wardle's Charges against his Royal Highness the Duke of York. 8vo.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

ON Wednesday, the 3d of May, the British and Foreign Bible Society held their fifth annual meeting at the New London Tavern, Cheapside, which was most numerous and respectably attended. The Rt. Hon. Lord Teignmouth, the president, read the report of proceedings during the last year. His lordship then delivered a brief address, which produced a strong sensation throughout the whole assembly. The Bishop of Durham, in moving the thanks to the president, expressed, in very emphatical language, the satisfaction it gave him to be connected with the society, and to witness the happy effects with which its exertions had been attended; and Mr. Wilberforce, in seconding this motion, as well as afterwards in moving the thanks to the secretaries, delivered his sentiments to the same effect with his usual eloquence. After reading extracts of correspondence from different parts of the world, each of the secretaries (viz. the Rev. Mr. Owen of Fulham, Mr. Hughes of Battersea, and Mr. Steinkopff of the Savoy,) addressed the meeting; as did several gentlemen from Ireland, Wales, and Reading. The Archbishop of Cashel and the Bishop of Salisbury expressed, through the president, their regret at being prevented by urgent business from giving their usual attendance. No language can convey an adequate idea of the union, cordiality, and devout gratification which distinguished this interesting anniversary.

When it is considered that this Society has appropriated already 3000*l.* to translations of the Scripture in Bengal;—that it has

given birth to Institutions similar to its own in Germany, Prussia, Sweden, Pennsylvania, and Nova Scotia, abroad; to five in different parts of Ireland, and to several in England;—that it has printed, or aided the printing or translating of the Scriptures, either in whole or in part, in not less than twenty-seven languages;—that it “has been the instrument (as the Report very impressively stated) of communicating the words of Eternal Life to cottages and prisons, to kindred and aliens, to the poor and the afflicted, in our own and foreign countries;”—and that, in its administration and support, Christians of all denominations, who make the Scriptures the standard of their faith, most zealously and harmoniously co-operate;—it will scarcely be thought extravagant to affirm, that no Institution of a religious nature ever accomplished so much within the same period of time; or promised, under the Divine blessing, to produce so rapid, peaceable, and effectual a diffusion of the Christian faith over the habitable world.

We have been favoured with a copy of the committee's Fifth Report, the substance of which we shall proceed, as usual, to lay before our readers.

Notwithstanding the unpropitious state of affairs on the continent, the committee have still sufficient documents thence to prove the continuance of the deep interest excited by the establishment of this society; and of a zealous and successful co-operation in promoting its great object.

A letter from the Bible Society at Basle, the only one received, dated October 1808, states, that the New Testament, which had

been printed with standing types, by the assistance of the society, had received the fullest approbation; that the Old Testament would be completed by the end of the year; that the demands for this Bible were so numerous, as to exhaust the first impression; and that a second and third edition would be wanted. A company of active Christians in Basle had determined to print the New Testament, for the benefit of the Grisons, who have a peculiar dialect, in which scarcely a copy of the Scriptures can now be procured, intending that it should be gratuitously distributed or sold cheap. They had also supplied the Protestants in the interior of France with a number of French Bibles at reduced prices; and the returns had enabled them to undertake a new edition of the French New Testament. It was their wish to have printed the whole Bible, had their funds been sufficient. However, the supply of a set of stereotype plates, now preparing by the committee for the use of the society at Basle, will materially assist this desirable object.

The printing of the Bohemian Bible at Berlin has been completed, and its rapid circulation has greatly exceeded the expectations of the Berlin Bible Society. They earnestly wish to be enabled to print the Scriptures in the Polish dialect, but lament the insufficiency of their funds, in consequence of the general and severe distress. The committee have therefore cheerfully supplied for this purpose the sum of 800*l*. The society at Berlin, encouraged by this grant, have increased their impression to 8,000 copies of the Polish Bible entire, and 2,000 extra New Testaments.

A new association has been formed at Stockholm, under the sanction of the king and privy council, called the "Evangelical Society." One of its objects, for which there is a distinct and separate fund, is the circulation of the Scriptures. The poorer classes in Sweden were in great want of Bibles: and this society proposed to print an edition of the Scriptures in the Swedish language; but the smallness of their means obliged them to confine themselves to the New Testament. The committee have voted 300*l*., in aid of their fund, for the express purpose of printing the Swedish Bible on standing types.

The ministers of the United Brethren at Sarepta, encouraged by the grant of 600 rubles, and a promise of further assistance, had commenced the translation of St. Matthew's Gospel into the Kalmuc language; and it is expected that they will not desist till they have completed the New Testament.

Nothing more strongly marks the general approbation of the society, and the beneficial influence of its example, than the establishment of similar societies in distant parts of the globe. A Bible Society has been formed in Philadelphia, for the purpose of distributing the Scriptures in Pennsylvania, and in the contiguous states; and with the hope of producing similar establishments throughout the several states in the American Union. The assistance of the British and Foreign Bible Society being urgently solicited, the committee voted 200*l*., and intimated that their aid would be enlarged, in proportion as the Philadelphia Society extended the sphere of its operations. That society had begun to order a supply of Bibles and Testaments for distribution, in Welsh, Gaelic, French, and German; and, as these could not be had within the United States, the committee have furnished them at the cost prices.

The intelligence of the supplies granted for the purpose of aiding translations and publications of the Scriptures in the various dialects of the East, arrived most opportunely in Bengal. It was intended to appropriate them to the expense of preparing and printing editions of the Gospels in Malayalam, Chinese, Persian, Hindostanee, Bengalee, Mahratta, and Sanscrit. Of these, some had issued from the press at Serampore; others are printing; and all are in a state of preparation. Works of such magnitude could not be undertaken without a very considerable expense. The committee therefore have resolved to appropriate, for three years, an annual sum of 1,000*l*. to this important object. The supply of 500 English Bibles and 1,000 English Testaments, sent to India, had proved most acceptable; as several of the chaplains in Bengal had expended large sums in providing Bibles and Testaments for the British soldiery and other Europeans there. The committee have therefore renewed this grant.

It has been the object of the committee not only to supply the want of the Scriptures whenever it has been stated to exist, but to provide new editions whenever they could foresee the probability of doing it to advantage, as far as a prudent management of the funds of the society would admit. Editions of the New Testament in Spanish, Portuguese, and Italian, have therefore been published; and other editions in Dutch, Danish, and modern Greek, are now in the press.

Some remarkable instances were noticed in the Third and Fourth Reports, of the readiness of the Spaniards to receive copies of the New Testament. The accidental arrival of a Spanish frigate, during the course

of last year, afforded a proof, no less gratifying, of the same disposition. The earnestness with which the crew solicited copies, the joy expressed in receiving them, and their immediate perusal of them, proved the high value they set on the gift. Several of the officers, and about 300 of the men, were present; and the priest of the frigate himself accepted two copies for his own use, and recommended the perusal of them. The number of Spanish Testaments distributed to the prisoners of that nation, previous to their return to Spain, and most gratefully received, was 775.

As to the Italian New Testament, the committee are assured it may be beneficially distributed in Malta, Sicily, and Italy, and 500 copies have already been sent to a respectable correspondent at Malta.

The object of printing Dutch and Danish New Testaments, was, to supply the prisoners of war of these countries, and the Danish and Dutch colonies, now under our government. For the immediate supply of the Dutch prisoners, the committee purchased a number of Bibles and Testaments already printed.

The number of Portuguese in this country, and the facilities for communication with Portugal and the Portuguese colonies, have led to the printing of the New Testament in that language.

As to the New Testament in modern Greek, the prospect of an extensive circulation of it is very encouraging, particularly among the Greeks dispersed throughout the Turkish empire, and a large population of the same people at Smyrna, amounting to fifty or sixty thousand families, amongst whom scarcely a single copy of the New Testament was to be found. This work will have the correspondent original text in parallel columns.

Measures are taken for printing, in the north of Sweden, 5,000 copies of the New Testament in the Lapland language.

A considerable number of Bibles and Testaments, sent to the German colonies on the Wolga, were received with joy and gratitude. They were given, free of all expense, to those only among the poor who could read. A further supply of Bibles and Testaments has since been sent from Halle to the same quarter.

The types and paper presented by the society to the missionaries at Karass, for an edition of the Scriptures in Turkish, have reached the place of their destination, notwithstanding the war.

Besides this, a great many copies of the Scriptures have been sent for sale, or gra-

tuitous distribution, to the East Indies, the Mediterranean, Quebec, Halifax, Prince Edward's Island, the West Indies, the Spanish Main, Gibraltar, the Cape of Good Hope, Madeira, and Stockholm.

The committee purchased a number of New Testaments for the refugees from Finland at Stockholm, which were received by them with "inexpressible joy."

Since the last report, another large edition of the Welsh Testament has been printed. Bibles and New Testaments, in English, have been sent to the Isle of Man, for sale at reduced prices, for the accommodation of the poor; and have been given largely within the United Kingdom among prisoners of war, convicts, &c. The Naval and Military Bible Society, the Hibernian Bible Society, the Cork Bible Society, and the Wigan Bible Society (the latter under the patronage of the Bishop of Chester), have been largely supplied with Bibles at the cost prices. The London Female Penitentiary and some schools have received aid in this way. Individuals have been supplied with Bibles at the cost, or reduced prices for charitable distribution. The accommodation of prisons, hospitals, and workhouses, has also engaged the attention of the committee, and has led to a correspondence with the sheriffs of the different counties, and the chaplains and gaolers of various prisons, who have paid a gratifying attention to the applications of the committee.

An Auxiliary Bible Society has been formed at Reading, under the patronage of the Bishop of Salisbury, and has been supported with a liberality and union which entitle its promoters to the respect and gratitude of the parent institution. A similar Auxiliary Institution has been formed at Nottingham.

The funds of the society have been enlarged during the year by the great increase of annual subscriptions, as well as by legacies and donations.—The congregations in the connexion of the late Rev. J. Wesley, have collected to the amount of 1278*l.*—The sum of 1,000*l.* three per cent. consol. has been transferred to the society, by Mrs. Ann Scott, relict of the late Rev. Jonathan Scott, of Matlock. Upwards of 700*l.* have been received from the Presbytery of Glasgow, being a collection made through that Presbytery. The Reading Auxiliary Society has already raised a considerable sum. A Bible Society instituted at Greenock, has presented a donation of fifty guineas. A fourth donation of 90*l.* has been received from the Association in London for aiding the institution. A second contribu-

tion, amounting to 18*l.*, has been made by the teachers and children of the Holborn Sunday School, who have agreed to appropriate a small weekly donation in aid of the society. And various legacies have been bequeathed to the society in the course of the year. There is also a prospect of further additions to the funds by the active zeal of its friends in Scotland. The Presbytery of Glasgow have unanimously appointed an *annual* collection to be made at all the churches and chapels within their bounds. The Presbytery of Paisley have unanimously adopted a similar resolution. The committee nevertheless wish to guard against an impression, that the resources of the society are more than adequate to its exigencies.

The liberality of individuals has made a very valuable addition to the library of the society.

The committee conclude with expressing their confidence, that the liberal support, which has enabled the society to make such exertions, will still be continued. Every annual report has verified the prospects held out of the increasing utility of the institution. Its example still continues to stimulate zeal, and to excite emulation; and when the editions of the Scriptures now in the press, shall be completed, they will, directly or mediately, have produced, or assisted in producing, editions of the Bible, either in whole or in part, in not less than twenty-six languages and dialects. The field for exertion is still ample; and the society will not consider it exhausted, while the inhabitants of any part of the globe are in want of its assistance.

"The Gospel of Salvation," adds the Report, "was a free, unmerited boon to mankind; let us therefore rejoice, that, under Providence, we are become the honoured instruments of its dispersion. It must be most gratifying to the members of the society, to receive applications for its aid and support, dictated by a spirit of Christian confidence and unity, from their fellow-labourers in the same cause, dispersed through various parts of the world: but it is still more gratifying to possess the disposition to comply with them, and the means of indulging that disposition to the most liberal extent. Let us therefore hope, that neither will ever be wanting. Five years only have elapsed, since the British and Foreign Bible Society was established; and, during that period, the calamities of war, from which Providence has mercifully protected our country, have been more or less felt in every kingdom of the continent. But these calamities, even when they have operated with the greatest pressure, have not

been able to extinguish that zeal, which the society had either kindled, or promoted, for the circulation of the Holy Scriptures: inasmuch that its institution has become a central point of union for individuals and societies animated with the same spirit, however variously circumstanced, or widely dispersed. Like a city set on a hill, it has become conspicuous; and the rays of light which have flowed from it, have been reflected with undiminished lustre. What success may attend its operations, for improving the religious and moral state of mankind, cannot be ascertained. But surely it may be permitted to hope, that the blessing of God will not be wanting to an institution, which has for its single object, to promote his glory by the circulation of the Holy Scriptures; nor its endeavours in this line of duty be unattended with correspondent success. At present the members of the society may be allowed to enjoy the gratification of knowing, that it has been the instrument of communicating the words of eternal life to cottages and prisons, to kindred and aliens, to the poor and the afflicted, in our own and foreign countries; and that, through its means, the people which sat in darkness have seen a great light, and to them which sat in the shadow of death, light is sprung up.

"Many tracts are yet unexplored; and it may be necessary to retrace some which have been already pursued: but, whatever the variety or extent of them may be, your committee have the fullest reliance, that the zeal of the friends of religion will supply means adequate to increasing exigencies. Nor can any inducement be wanting to those who remember the words of the Prophet, peculiarly styled Evangelical:—'How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth the good tidings of good, that publisheth salvation, that saith unto Zion,—Thy God reigneth!'—Isaiah lii. 7."

SUNDAY-SCHOOL SOCIETY.

A general half-yearly meeting of the Society for the Support and Encouragement of Sunday Schools, in the different counties of England and Wales, was held at Batson's Coffee-house, Cornhill, on Wednesday, April 12. The committee reported, that since the last general meeting, in October 1808, seventy-nine schools had been added to those which were previously upon the society's list in England only; two had been established in the Isle of Guernsey, containing at least 300 children; and sixty-two in South Wales. Assistance had likewise been repeated to

forty-two other schools formerly established; for which, and the new schools before stated, they had distributed, within the last six months, 10,586 spelling-books, 1538 Testaments, and 70 Bibles. Since the commencement of the institution, they had distributed 264,294 spelling-books, 58,904 Testaments, and 7626 Bibles, to 3149 schools, containing upwards of 260,000 children; and likewise the sum of 4176*l.* 0*s.* 5*d.* for the payment of such teachers as could not be obtained without pecuniary reward. Notwithstanding the multiplicity of applications, which appear, from the foregoing statement, to have occupied the attention of this society, their consideration has been frequently led to the situation of Ireland; and they repeatedly felt how desirable it would be, were it equally practicable, to extend the influence of this institution over that portion of the British empire. They therefore resolved to adopt this important measure, and that the designation of this society be henceforth "The Society for the Support and Encouragement of Sunday Schools in England, Wales, Ireland, and the adjacent Islands." The society are sensible to the degree in which this extension of their object will press upon their present limited funds; but they have acted on the presumption, that, in prosecuting a plan which promises so much moral and political benefit to the sister country, the liberality of the public will not be found to desert them.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

Some mention of this society has already been made in an early part of the present number. It has been formed for the express purpose of promoting the conversion of the Jews to Christianity. With a view to this object, they mean to establish a school, in which they may be able to receive children wholly from their parents, and bestow on them education, board, and clothing. With this is to be connected a day-school, out of which vacancies in the former may be filled up. They intend also to put out boys and girls as apprentices; to find employment, if possible, for those who are able to work; to visit and relieve the sick; to distribute tracts, &c. It is not, however, their purpose to confine themselves to any particular method of accomplishing their object. They will embrace and adopt any plan which may appear favourable to it, as circumstances shall arise. A farther account of the society may be obtained by application to Mr. Fox, the secretary, 54, Lombard Street.

The Rev. Mr. Frey, a converted Jew, it appears, has begun a lecture, under the patronage of this society, for the benefit of his

brethren, in Bury Street, St. Mary Axe, to be continued every Sunday evening at six.

MISSION TO DEMARARA.

Mr. Wray, the missionary to the negroes in this colony, in a letter dated in February last, writes, that he believes about 150 negroes have become earnestly desirous of saving their souls, in consequence of his labours. Twenty-four have been solemnly baptized by him, and, as far as he knows, walk consistently with their profession. Thirteen more are candidates for baptism. The number of negroes who enjoy the benefit of Mr. Wray's instructions is about 600. Perhaps, he says, a more attentive congregation was never seen. They are anxious to understand every word. Many of them are not only desirous of being saved themselves, but they willingly teach others what they know. Ten of the most intelligent of the negroes have each taken eight under their care to instruct and watch over. Their managers acknowledge that a favourable change has been produced on their conduct by the instruction they have received. Some, from being indolent, noisy, and rebellious, are stated to have become industrious, quiet, and obedient: they work willingly, and try by every means in their power to give satisfaction. Several gentlemen, who at first were much prejudiced against the mission, and who had prohibited their negroes from attending Mr. Wray, are said to have been so far wrought on by these appearances, as to retract the prohibition, and to give permission for their regular attendance.

DEATH OF THE BISHOP OF LONDON.

Early on Sunday morning, the 14th instant, died, at the episcopal palace at Fulham, in the 79th year of his age, much and justly regretted, the Right Rev. Beilby Porteus, Lord Bishop of London. His Lordship was first consecrated Bishop of Chester in 1776, and in 1796 was translated to the See of London, on the death of Dr. Lowth. During the twenty-three years he filled this important situation, his conduct was such as entitled him to the love and veneration of all who knew him. He was a man of truly Christian moderation, and, in the performance of his episcopal functions, was ever studious of the peace and unity of the Church. In private life his conduct and conversation were always amiable, pure, and exemplary. His writings bear unequivocal testimony to the anxiety which he felt to advance the interests of religion and morals, not only in his immediate diocese, but throughout the world. It is expected that he will be succeeded by Dr. Randolph, at present Bishop of Bangor.

WEST INDIES.

It will be satisfactory to our readers to learn, that a check is at length effectually put to that spirit of anti-christian intolerance and persecution which has been exhibited by the legislatures of some of our West-Indian Islands. The Jamaica governor, council, and assembly, had, for a second time, silenced the missionaries of different religious societies, who had been labouring with the happiest success among the free negroes and mulattoes, and the unfortunate slaves in that island. In contempt of the express disallowance by his Majesty of their first persecuting act, they had passed another of the same principle, but with restrictions still more comprehensive; and which, in effect, precluded all teachers, except the clergy of the established church, from attempting to convert or instruct the negroes or mulattoes, whether slaves or free, and whether the masters of the slaves were desirous of or disinclined to the work. The consequence was, that these oppressed fellow-creatures, composing nine-tenths of the community, were left destitute of all instruction and religious worship, because the few resident clergymen of the established church neither do nor can extend their pastoral labours, such as they are, beyond the white inhabitants.

The insular legislature, knowing that this measure would be disapproved by his Majesty, resorted to the trick of engrafting it upon an act to continue the general system of the slave laws, which had been consolidated into a temporary act then just expiring. With a view perhaps to some such expedient, they had before substituted this temporary act for a permanent one, which it repealed. Their agent was consequently led to represent, that, if the act of continuation were disallowed, the island would be destitute of all

slave law, and that dreadful confusion would ensue. But the committee of the privy council for matters of trade and plantations, after full discussion, found a way to frustrate this shameful artifice, by disallowing, as they have lately advised his Majesty to do, both the act in question and the act of repeal, which had never expressly received his Majesty's approbation, though several years in force. The general slave laws thereby become re-established, and the persecuting clauses only of the act objected to are in effect annulled.

But the Jamaica legislature, pending this discussion, and by the previous stratagem of delaying to transmit the act for the royal assent, while it had its operation in the island under that of the governor, had, during more than a year, suspended the progress of the missions, and all religious worship and teaching, by means of them, to the obvious, and perhaps fatal, discouragement of those pious undertakings, as well as to the great prejudice of the numerous converts who had been recently made, and who were in danger of relapsing again into pagan darkness and vice.

To prevent, therefore, a repetition of such wicked and shameful proceedings in that or other islands, his Majesty has graciously issued a general instruction to the West-Indian governors, requiring and commanding them, that they should not, on any pretence whatever, give their assent to any law passed concerning religion, until they shall have first transmitted the draught of the bill to his Majesty, and shall have received his pleasure respecting it; unless they take care, in the passing such a law, that a clause be inserted, suspending its execution until the pleasure of his Majesty shall have been signified upon it.

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

We had it in our power, at the very close of the last month, to announce the rupture between Austria and France*. The Austrian declaration of war is dated the 8th of April.

* On the 10th inst. Prince Stahremberg arrived in London, as Ambassador from the court of Vienna, to renew the friendly relations which had formerly subsisted between Austria and Great Britain, and a treaty of

CHRIST. OBSERV. No. 89.

On the 15th, Bonaparte communicates to the senate his correspondence with the Austrian government, and its unfavourable result, which he ascribes to the machinations and the gold of England; and he promises to conquer a maritime peace in the heart of Germany. On the 18th he joins his armies in Bavaria, which immediately advance, and

alliance has been since concluded between the two countries.

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defeat the Austrians in a succession of engagements. On the 24th, his head quarters are at Ratisbon, whence he issues a proclamation to his armies, stating that "in a few days they had triumphed in the three battles of Taup, Abersberg, and Ekmuhl, and in the actions of Peising, Landshut, and Ratisbon; and that 100 pieces of cannon, 40 standards, 50,000 prisoners, 300 waggons for baggage, and all the chests of the regiments, were the fruit of the rapidity of their march, and their courage." "Before a month is elapsed," he adds, "we shall be at Vienna." His own loss he states at 1200 killed, and 4000 wounded. In this account there must be much of exaggeration, though there is no room to question the truth of the general results. The Austrians appear to have fought with great obstinacy, and there is little doubt that the loss on both sides has been severe. The Archduke Louis is greatly blamed by the Archduke Charles for an injudicious and precipitate movement, to which he ascribes the disasters that have befallen the Austrian armies, and the necessity he has been under of retiring into Bohemia. Bonaparte, leaving a corps to watch the motions of Prince Charles, has himself pushed forward to Vienna with his usual rapidity, following the course of the Danube; and on the 8th instant he had reached Saint Pollen, which is only ninety miles from Vienna.—As this sheet is going to press, we learn that he is in possession of Vienna.

While Bonaparte has been thus successful in the main theatre of operations, the Austrians appear to have made some progress in other quarters. But we greatly fear that their advantages will prove of a very fugitive nature, if the main body of the French should continue to advance without any check towards Hungary. Warsaw has capitulated to an Austrian force which had penetrated into Poland. The Austrian troops in Italy appear also to withstand the force opposed to them, and even to advance. The Tyrolese shew a strong disposition to rise against the French. A Colonel Schill, a Prussian officer, has collected a considerable body of partizans in the north of Germany, with which he has endangered the safety of the Westphalian dominions, and is said to have beaten some Dutch troops, and to have taken some military chests. Some regular regiments are also said to have joined him. Kellerman has been ordered to collect 60,000 men on the Elbe, to preserve the tranquillity of that vicinity; a proof that Bonaparte sees some cause of disquietude in that quarter.

In Spain, General Cuesta appears to have sustained a considerable defeat at a place

called Medellin, which he attributes to the cowardice of a part of his force. But notwithstanding this circumstance, if we may credit the accounts transmitted to this country, affairs had began to wear a less unfavourable aspect, not only in Portugal, but in Spain. The British and Portuguese forces under Sir Arthur Wellesley had entered Oporto, which had been evacuated by Marshal Soult, whom he closely pursued, and defeated in several brilliant but partial actions. He was still engaged in pursuing him, and there is little doubt that the French will be forced once more to evacuate Portugal. Whether the reduced state of the French armies in Spain, and the difficulty at the present moment of reinforcing them, be such as to warrant the hope of delivering that kingdom also, by a vigorous and concurrent effort, from Bonaparte's gripe, we will not take it upon us to say. Our own expectations of so desirable an event are certainly not sanguine: but we should only the more rejoice in it, if it should take place. It is obvious that the ultimate fate both of Spain and Portugal is most intimately connected with the issue of the great contest in Germany.

Russia does not appear as yet to have taken any decided part in the war between France and Austria. She probably will be so much occupied by her disputes with Turkey and Persia, as to divert her from an active co-operation with France. A congress had been appointed to settle the differences existing between Russia and the Porte. The Russian delegates demanded, as a preliminary, that certain provinces, amounting to nearly a fourth part of European Turkey, should be put into their hands, to wait the issue of the discussions that were about to take place. The Turkish delegates declared that they had no authority to make any such deposit, and the conference terminated abruptly.

The Swedish diet has been opened, and has sanctioned the measures which had been adopted with respect to the king. He and his family have been formally deposed, and the vacant throne has been offered to the Duke of Sudermania. Bonaparte has favourably received that nobleman's envoy, and we presume that we shall shortly hear of the exclusion of British ships from Swedish ports.

The latest accounts from Persia indicate a change in the politics of that court favourable to our interests. The French appear to have been proceeding rapidly in their plans, when Sir Harford Jones, our ambassador, arrived at Ispahan; but, in consequence of his remonstrances, they have been dispossessed

of the island of Carac in the Persian Gulf, which had been given them, and will probably be deprived of the other privileges which they had obtained.

AMERICA.

We are placed at this moment in a very extraordinary situation with respect to the government of the United States. Mr. Erskine, our minister, having stated it to be our intention to recall the orders in council on the 10th of June next, as far as they respected America, the American Secretary of State declared that his government would on the same day suspend the Non-Intercourse Act, as far as it respected Great Britain. The affair of the Chesapeake was also adjusted between them. Our government was made to express its displeasure with the conduct of Admiral Berkeley, and its willingness to restore the men forcibly taken from the Ches-

apeake, and to make a suitable provision for the unfortunate sufferers. An ambassador extraordinary was promised to be sent from this country to arrange a treaty with the American government.

This whole transaction, however, has been disavowed by his Majesty's ministers. They have distinctly stated, that the agreement made by Mr. Erskine was not only unauthorized by, but in direct opposition to, the plain tenour of his instructions, and that it would not be sanctioned by his Majesty. Care would, at the same time, be taken that the interests of individuals should not suffer. An order of council would be issued protecting the property of such persons as, relying on the validity of the agreement, had commenced expeditions, at present unlawful, until notice could arrive in America of the king's disavowal.

GREAT BRITAIN.

GENERAL REFLECTIONS ON THE STATE OF DOMESTIC POLITICS.

IN two of our late numbers we offered some observations on the charges against the Duke of York, and the parliamentary decision on the subject. There is a sequel to that story, which we shall now pursue. The people have met in many places in this kingdom, and have voted thanks to Mr. Wardle and his supporters. These thanks have been for the most part coupled with resolutions in favour of reform; and the reform has related both to abuses in office, which have been affirmed to be numerous and great, and to the inadequate state of our representation, which the contrariety between the vote of the House of Commons and the judgment of the public, in the affair of the Duke, is supposed to have most strikingly proved. A great meeting of reformers has been held in London; and motions have been made in the House of Commons, which have been remarkably calculated to embarrass government, and to expose the inconsistency between the theory and the practice of our constitution. Temperate reformers have looked on with a mixture of apprehension and of good will; but the known extravagance of the sentiments of those who take the lead in such seasons as this, has in general indisposed considerate men to co-operate in the present attempts; and we believe that the quiet voice of the more distant parts of the country is in general very far from being in unison with that of the orators in the metropolis.

As the points now under consideration assume in some degree the character of moral

questions, it will perhaps be expected that the Christian Observer will not be altogether silent upon them. Ought we to favour this cry of reform (some of our well-intentioned readers probably will say), or to discountenance it? Shall we, by our co-operation, promote political virtue or dangerous innovation? Shall we be able to stop, if we once begin? We answer, that we ourselves profess to be of no very timid policy in this particular. The time, in our judgment, is favourable to the assertion of a variety of moral principles, which too easily slip out of our minds, and which indeed it can never be unseasonable to affirm. Let us give, for an example, a subject at this moment before the House of Commons. A bill has been introduced by a very independent member, for preventing the sale of seats in parliament. Sales of this kind, as every one knows, have been common. A sum, we mean, is currently given to an individual having influence in a particular borough, in consideration of which that influence is exerted in favour of the giver, so that his return is secured. Now this traffic in influence is certainly not very different from a traffic in votes. To sell a vote is, according to the existing law, an offence; for the right of voting is held to be a trust lodged with him who possesses it, not for his own individual and pecuniary advantage, but for the benefit of the community; and surely it is of high importance to maintain this sentiment among the electors. The law, then, which forbids an elector to sell his vote, is reasonable and just. But where is the conformity of principle, if the selling of influence is tolerated?

To sell influence is also to sell a political trust. In some respects to sell influence is worse than to sell votes. To sell influence is to sell votes by wholesale. It is also a species of sale which takes place among men of the higher classes; among noblemen and great commoners on the one part, and members of parliament themselves on the other. It is therefore of evil example. It causes the law which forbids a traffic in votes to be less respected, and makes an invidious distinction between the higher and the lower orders. It tends to lower the standard of morality on this general subject. It, above all, degrades parliament. It is a subject, and by no means an unfair one, for censure in our popular assemblies; and is unquestionably a great blot in our constitution. We say, then, that the times are remarkably favourable, for example, to a reformation of our moral sentiments in this particular. The Duke of York has been charged with selling promotion in the army; but the charge, though indignantly repelled on his part, has been proved against his mistress, with whom many think that he has connived. To sell military promotion is deemed scandalous by all. It is thought an act worthy only of a Mrs. Clarke and her unprincipled associates; and every one is eager to wash his hands of such a charge. To sell Indian appointments has, it seems, been common; and this also is a practice, which, even in those who have not taken an oath upon the point, is at this moment generally and severely condemned. To sell places under government is also a crime which is now pursued with new severities of law. But sales of this kind obviously confound themselves, in some degree, with the sale of seats in parliament; and it even may be doubted whether the sale of a seat in the legislature is not the greater moral offence. The late question respecting Lord Castlereagh, who offered to *exchange*—in other words, to sell—an Indian writership for a seat in the House of Commons, is a very obvious illustration of the truth of this remark: and the other fact lately affirmed, of the sale of several boroughs by the government, and the payment of the price of one borough in particular to the secretary of the treasury, opens a wide field for political reflection, and abundantly confirms our general remark. For, to put the question on no higher ground, is it moral, is it political, or in any sense right, that the government of a great country like this, dependent on popular opinion; high, and deservedly high, in its general reputation for integrity and honour; affecting to teach morality to the whole world, as well as to furnish an example of

purity to the people under it; should stand indebted partly to its own studied silence for its protection from an attack of some of the most extravagant of our reformers, and partly to the honour of the oppositionists; of whom some had the manliness to acknowledge, that the sale of boroughs was a transaction of which they should scorn to take advantage, because their own party were also liable to the imputation?

We do not presume to enter into the variety of political consequences which are calculated upon as likely to follow from a change of our system in this important particular. Suffice it for us to say, that we think we see a moral principle involved in the question; and we would be true to moral principles, wherever we find them. These are our safest guides through the labyrinth of politics. Let us, however, be consistent in our political morality. The law forbidding the sale of votes, though laid down with sufficient clearness, is, as we believe, very generally violated; and that also is a point which claims the attention of our legislature. This evil also is notorious. In many, we suspect in most, of our boroughs, a practice prevails of granting two, three, or more guineas to each of the voters, though not until after that period of fourteen days from the meeting of parliament has elapsed, within which alone it is competent to the House to take cognizance of the bribery. Let then this immorality also be met by new legislative provisions. The evil of which we now speak prevails chiefly in those places where the electors are of the lower class; and it is fit that the common people, as well as their superiors, should be charged with their own several corruptions. It is the great error of some of our modern zealots for reform, that they think to cure the vices of the present system of representation simply by enlarging the number of electors. They forget that the lower classes in this country are, to say the least, as corrupt as their superiors; and that not a few of the men who are ready to censure a Duke of York for the presumed sale of commissions, have themselves been addicted to the habit of receiving their septennial compensation for the exercise of their franchise.

What may be the best remedy to this evil, or to the other of which we have treated, it is for parliament to decide. The times however, we repeat, are favourable to the assertion of moral principles; and it may be of unspeakable importance to take advantage of present opportunities. We may possibly resume the subject of reform on some future occasion. We will merely hint at present,

that, if we are to resort to the ancient constitution of this country, as we are often called upon to do, if we are to lop off decayed boroughs, to reduce the influence of the crown on the choice of members of parliament, and to multiply the more popular elections, it would be incumbent upon us at the same time to raise the qualification of voters to something near to that amount at which it formerly used to stand; for the declension of the value of money has unquestionably served to extend the right of voting as much, on the one hand, as the decay of some of our ancient towns has contributed to restrain it on the other. Let the electors be pure; let the bulk of them be of that middle rank in which most virtue, as well as much intelligence, is to be found; and then, perhaps, we may not have reason to dread the removal of many of the present anomalies in our constitution.

PARLIAMENTARY PROCEEDINGS.

By papers laid before parliament, it appears that the number of men who have volunteered for the local militia, in England, amounts to one hundred and eighty-eight battalions, containing 150,000 men; and, in Scotland, to sixty-six battalions, containing 45,000 men.

Lord Auckland introduced into the House of Lords a resolution, which has been adopted by the house, that, in future, no divorce-bill should be entertained by their lordships, which did not contain a provision prohibiting the marriage of the guilty parties. We hope that this restrictive measure may have some effect, though we fear it will be but small, in counteracting the dissolute spirit of the age.

A sum of money has been voted to assist in draining the bogs of Ireland.

Lord Erskine has brought into the House of Lords a bill for preventing cruelty to animals, which we hope may pass.

On the 12th instant, the chancellor of the exchequer submitted to the house a statement of the ways and means for the year. The supplies voted were—

Navy, including ordnance ..	£19,578,467
Army, including barrack and commissary-general's department and extraordinaries, with an excess of 215,000 <i>l.</i> in last year's expenditure	20,558,160
Ordnance	5,902,175
Miscellaneous grants for England and Ireland	1,900,000
Vote of credit for ditto	3,300,000
Advances to Sweden	300,000
For his Sicilian Majesty	400,000

From these joint charges was to be deducted, for Ireland, about 6,294,000*l.*, which made a gross total to be provided by England (including a million and a half of interest for exchequer bills, and a further sum for the deficiency of the malt-tax for 1807), of 47,588,000*l.*

The means of liquidating this sum were stated to be as follows; viz.

Malt and pensions, &c.	3,000,000
War taxes	19,000,000
Lottery	300,000
Surplus consolidated fund	4,000,000
Ditto ways and means, 1808 ..	2,757,352
Exchequer bills	7,510,700
Repayment from Portugal	150,000
Loan	11,000,000

£47,718,052

The loan (viz. 11,000,000*l.* for England, and 600,000*l.* for Portugal) was negotiated on the following terms:—For every 100*l.* subscribed, the subscriber will have 60*l.* in the 4 per cents., 60*l.* in the 3 per cents., and 3*s.* 10*d.* per annum of long annuities; making only 4*l.* 12*s.* 10*d.* per cent.; a rate of interest at which the public had never been able before to borrow money.

The principal and interest of the money lent to Portugal are secured on the revenues of the island of Madeira. The amount of interest on the loan for both countries, and on the capital created by the exchequer bills funded, is 1,143,566*l.* For this no new tax will be imposed, excepting some trifling modifications in the customs, which are about to be consolidated, and which will produce about 105,000*l.* The rest of the charge will be to be defrayed by the war taxes, on the principle of the proposition brought forward in a former year by Lord Henry Petty.

The propriety of continuing to raise money by lottery was warmly but unsuccessfully contested, by many members, on moral and political grounds. Their arguments were repelled by the plea of the necessities of the state; although it is obvious that a sum of 300,000*l.* can be no such material article in our ways and means, as to justify the entailing on the public of all the vices and miseries attendant on lotteries.

We have already referred to Mr. Curwen's bill for preventing the sale of seats in parliament. The following is the oath which he proposes shall be taken by all members of the House of Commons; viz.

"I A. B. do swear, that I have not, by myself, or by any other person or persons for or on my behalf, nor hath or have any other person or persons to my knowledge or belief

for or on my behalf, or at my charge, or in trust for me, or for my use or benefit, either before or at or after my election, directly or indirectly purchased or bargained for the purchase of the nomination, recommendation, interest, or influence, or pretended nomination, recommendation, interest or influence of any person or persons, in order to my election or return, or causing or procuring my election or return to serve in parliament, or for or in order to the causing or procuring or endeavouring to cause any person or persons having the right of voting, or claiming to have right of voting, to vote for my election or return; nor have I given or paid any money, fee, gratuity, loan of money, annuity, reward, or profit, directly or indirectly; and that I have not made or entered into, nor will I make or enter into any promise, agreement, engagement, covenant, contract, obligation, bond, or assurance to give or pay any money, fee, gratuity, loan of money, annuity, reward, or profit, or to give or procure any office, commission, place, appointment, or employment, or reversion of any office, commission, place, appointment, or employment whatever, and that I have not by any way, means, or device, contracted or agreed, nor will I by any way, means, or device, contract or agree to give or pay any money, fee, gratuity, loan of money, annuity, reward or profit, directly, or indirectly, or to give or procure any office, commission, place, appointment, or employment, or reversion of any office, place, appointment, or employment whatever, for any such nomination, recommendation, interest, or influence, or pretended nomination, recommendation, interest, or influence as aforesaid, either before, or at, or after my election."

NAVAL INTELLIGENCE.

By an order in council, of the 26th of April, the orders of council of the 11th of November 1807, and the subsequent orders arising out of them, have been revoked and annulled. The measure which has been adopted in their stead, is to order that all ports and places (as far north as the Ems inclusively), under the government of Holland and France, together with all their colonies and settlements, and all ports and places in the northern parts of Italy (from the ports of Orbetello and Petara inclusively), shall be subject to the same restrictions as if they

were blockaded in the most rigorous manner; and that all vessels trading from or to such countries, colonies, &c. with all the goods on board, shall be condemned as prize. But no vessel shall be liable to capture, without previous notice of this order, till a certain time subsequent to its notification shall have expired.—We are happy in this alteration of our maritime policy, because, without any abandonment of the principles of the former orders in council, it accomplishes what was proposed by them, as effectually, and much less offensively. The whole of our restrictions proceed on the known and admitted and intelligible principle of blockade, the operations of which may be extended or contracted according to circumstances. The operation of this order in council is however suspended, with respect to American vessels sailing from the United States for Holland between the 19th of April and the 30th of July 1809.

It appears that three more of the French men of war, who were blockaded by our fleet in Basque Roads (in addition to the four mentioned in our last), have been rendered altogether unserviceable.

The French squadron which escaped from L'Orient, consisting of three ships of the line and two frigates, proceeded to the West Indies; and finding Martinique in our possession, took refuge in the Saintes, a small island near Guadaloupe, where they were blockaded by Admiral Cochrane. On the night of the 7th of April, the ships of the line made a dash through one passage, and the frigates through another. They were soon chased; and on the morning of the 10th his Majesty's ship *Pompee* came up with the *Hautpout*, a new seventy-four, under Porto Rico, and obliged her to strike, after a severe action, in which the *Pompee* had 7 killed and 29 wounded, and the *Hautpout* 80 or 90 killed and wounded. The other two ships of the line were pursued through the Mona passage.

Our cruizers have captured a considerable number of the enemy's privateers.

Rear-Admiral Harvey has been tried by a court martial for disrespectful and insulting conduct and language towards Lord Gambier, the Commander in Chief of the fleet in which he served. The court has found him guilty of the charge, and has sentenced him to be dismissed from his Majesty's service.

ECCLESIASTICAL PREFERMENTS.

Rev. Henry Whitfield, D. D. appointed (by the Prince of Wales) one of his Royal Highness's chaplains in ordinary.

Rev. Charles Talbot, B. D. deanry of Sarum, *vice* Ekins, dec.

Rev. William Carey, D. D. prebendary of Westminster, *vice* Dr. Walker King to the see of Rochester.

Rev. George Gretton, D. D. dean of Hereford, *vice* Leigh, dec.

Rev. George Gordon, B. D. dean of Exeter, *vice* Talbot, resigned.

Rev. Joseph Mends, B. A. Aller R. co. Somerset, *vice* Dr. King to the see of Rochester.

Rev. Robert Holdsworth, M. A. Brixham V. co. Devon, *vice* Fownes, dec.

Rev. James Mapleton, LL. B. Christ-church R. Surrey, *vice* Acland, dec.

Rev. John Cam, M. A. Mansel-Lacy V. co. Hereford.

Rev. J. Dampier, rector of Codford St. Peter, Wilts, Langton-Matravers R. Dorset.

Rev. John Townsend, Glastonbury perpetual and augmented curacy.

Rev. Thomas Castley, M. A. Cavendish R. Suffolk, *vice* Waddington, dec.

Rev. Mr. Emra, St. George V. co. Gloucester, *vice* Hart, dec.

Rev. Joseph Hudson, curate of Warkworth, Northumberland, Stanwix V. Cumberland, *vice* Farrer, dec.

Rev. David Hughes, Englishcombe V. co. Somerset.

Rev. John Salter, Stratton St. Margaret V. Wilts.

Rev. John Burnett Stuart, M. A. Grapenhall R. co. Chester, *vice* Halsted, dec.

Rev. R. Buck Matthews, B. A. Westhall V. Suffolk.

Rev. John Natt, St. Giles's V. in Oxford, *vice* Free, resigned.

Rev. J. G. Hannington, Hampton-Bishop R. co. Hereford, *vice* Allen, dec.

Rev. Arthur Benoni Evans, Barnwood V. near Gloucester, *vice* Longden, dec.

Rev. Robert Clifton, to a minor-canoury of Gloucester cathedral, *vice* Palmer, resigned.

Rev. W. Thorpe, Stetchworth V. co. Camb.

Rev. Thomas Strangways, perpetual curate of Walton, Charlton-Adam V. *vice* Gatehouse, dec.

Rev. T. P. Hooper, vicar of New Shoreham, Kingston-by-Sea R. co. Sussex, *vice* Williams, dec.

Rev. Samuel Vince, M. A. professor of Astronomy at Cambridge, Bedford arch-deaconry, *vice* Shepherd, dec.

Rev. Thomas Webster, M. A. Hogginton, otherwise Oakington V. co. Cambridge, *vice* Hunt, resigned.

Rev. Charles Neve, curate of Wednesbury, Brierly-hill V. near Stourbridge, *vice* Moss, dec.

Rev. Edward Glover, Hampnett with Stowell R. co. Gloucester, *vice* Hawker, dec.

Rev. William Philpot, Everdon R. co. Northampton, *vice* Barnard, dec.

Rev. Hugh Price, M. A. Newton-Tony R. near Salisbury, *vice* Ekins, dec.

Rev. Matthew Surtees, Swindon V. Wilts, *vice* Goodenough, dec.

Rev. Thomas Stabback, Cubert V. co. Cornwall.

Rev. T. Maddock, Northenden R. in Cheshire.

Rev. Unwin Clark, Coddington R. co. Chester.

Rev. Thomas Dunham Whitaker, LL. D. Whalley V. co. Lancaster.

Rev. James Mahon, late dean of Tuam, to the deanry of Dromore.

Rev. William H. Chapman, St. Nicholas V. Thanet, Kent.

Rev. J. W. Wicks, Barslem R. Stafford.

Rev. E. Unwin, St. Werburgh V. Derby.

Rev. J. Pomeroy, Lesnewth R. Cornwall.

DISPENSATIONS.

Rev. Bartholemew Buckerfield, M. A. rector of Marlborough St. Peter, to hold Preshute V. Wilts.

Rev. William Cooper, B. D. to hold West Rasen R. with Waddingham St. Mary and St. Peter R. with Snitterby annexed, all in Lincolnshire.

Rev. G. Maddison, to hold Grimsby Parva V. with North Reston V. both co. Lincoln.

ANSWERS TO CORRESPONDENTS.

WE were fully aware, before we received the letter of A FRIEND TO FIRMNESS AND CONSISTENCY, that there were persons who would be dissatisfied with our review of *Zeal without Innovation*. We would not willingly provoke the displeasure of any man. But when that displeasure can only be bought off by the sacrifice of truth, we are content to incur it. In this instance, we have fully counted the cost of our conduct. We have acted on mature deliberation. In what we have said, we as yet see nothing to retract or qualify. We have acted to the best of our knowledge and abilities as judges in the case, anxious to ascertain and promulge the truth; and if we should appear sometimes to lean to one side, sometimes to the other, in the controversy, we beg leave to deny that this is any impeachment of our fairness and impartiality: most men would deem it a presumptive proof in our favour. For our own parts, we are not ambitious of securing a character for *firmness*, by a blind adherence to preconceived opinions; or for *consistency*, by making truth itself to bend to the requisitions of party spirit.

We are unable to give J. P. T. the information he requires.

We do not agree with X. Y.

LEO; PHILO-JUDEUS; PUBLICANA; VIOLA; CLIO; JACOBUS; AN INQUIRER; FRATER; and CELSUS; have been received, and are under consideration.

We must beg to decline entering into a *discussion* respecting the effect of *worming* dogs. When the point has been settled in some other periodical work, better suited to such subjects, as the *Gentleman's or Monthly Magazine*, or the *Literary Panorama*, we shall be glad to give publicity to the results. The operation of *worming* may possibly be proved to be beneficial. But we have seen the operation performed, and (as we saw it performed) we are sure it was *cruel*. Whether the good to be produced be compensatory of the cruelty, is another question. The affirmative should be very clearly established, in order to justify the practice.

A correspondent wishes to know why the second volume of Dr. Ellis's "*Knowledge of Divine Things from Revelation, not from Reason or Nature*," promised in 1771, has never appeared.

EXEMPLUM PRÆBET will be inserted in due time.

Would SEPH feel a difficulty in subscribing his belief, *ex animo*, in the truth of the doctrines contained in the eighth chapter of St. Paul's Epistle to the Romans? If he would not, there do not appear any valid reasons for the difficulty stated in his letter; at least none which will not equally apply to the above passage of Scripture. His reasoning respecting the end and intention of the Royal Declaration, stands opposed, as we conceive, to the evidence of history on the point. So much has already been said on the subject in our pages, that we forbear enlarging upon it at present. See, *inter alia*, vol. i. pp. 10, 92; vol. ii. pp. 406 and 685; vol. iii. p. 428; vol. iv. p. 452; vol. vii. p. 696, &c. &c.

ERRATA.

Present Number, p. 281, col. i. l. 6, from bottom, for *produces*, read *produce*.
 p. 284, col. i. l. 30, for *is*, read *are*.
 p. 305, col. i. l. 35, for *they do*, read, *it does*.